Hundred Stories of Hadhrat Umar bin Abdul Azeez

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(May Allaah protect him)

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Introduction

All praise belongs to Allaah, we laud Him, seek His assistance and from Him only do we seek forgiveness. We bring Imaan in Him and solely rely on Him. We seek Allaah's protection from the evil of our actions and ourselves. Whoever Allaah guides can never be led astray and whomever He leads astray can never be guided. We bear witness that there is none worthy of worship butAllaah and that our guide, intercessor and master Muhammad ﷺ is his servant and Rasul. We seek Allaah's protection from Shaytaan the accursed. In the name of Allaah the Most Gracious; the Most Merciful.

"For Muslim men and Muslim women, Mu'mineen men and Mu'mineen women, obedient men and obedient women, truthful men and truthful women, men who exercise Sabr and women who exercise Sabr, humble men and humble women, charitable men and charitable women, fasting men and fasting women, chaste men and chaste women, and men who remember Allaah in abundance and women who remember Allaah, Allaah has prepared forgiveness and an immense reward for *(all of)* **them."**
(Surah Ahzaab: 35)

The Deen of Islaam is a religion which leads to endless bounties and eternal success and its endless bounties and success have so affected various individuals of society that many among them leave their noble mark on the pages of history, truly earning the title of *'Ashraful Makhlooqaat'* (The Best of Creation).

The reason for this is that Islaamic morals purified society from immorality and showed them the path of righteousness; they were taken out of the darkness cast by Kufr and Shirk and shown the lush gardens of Tauheed and Risaalat. The evils of society such as oppression, murder, plunder, injustice, hatred, enmity, shamelessness, immorality, fraud, extremism, arrogance, miserliness and all other depraved traits were removed and replaced with mercy, love, compassion, justice, spirit of sacrifice, shame, chastity, level-headedness, Taqwa, purity and the various other fragrant traits of this lush garden.

When one examines the pages of history, the reality dawns that such men of calibre were born from this legacy of nobility and purity who left one envious and caused even their enemies to acknowledge their great virtue and merit.

There are not only a small handful of such individuals but the pages of Islaamic history are filled with such esteemed personalities and among these legendary stalwarts of Islaam is the fifth rightful Khalifah, "Umar the Second", the fair and just, Hadhrat Umar bin Abdul Azeez .

In addition to comprehensive and articulate speech, Allaah Ta'ala had blessed him with numerous meritorious qualities. He was humble and tolerant but at the same time resolute and firm against all forms of oppression and brutality. He was ever-fearful of Allaah Ta'ala and as a result fear of enemies and oppressive people found no place in his heart. His frank and forthright manner in expressing the truth was amongst his outstanding traits, while at the same time he was amongst those who called towards the path of Allaah with wisdom and tact. While he was gentle and caring towards the weak, poor, widows, and orphans– he was harsh and severe upon those who were an obstacle in establishing the truth and upon the enemies of Islaam. He could withstand any difficulty that afflicted him and his family without shedding even a tear but when those under him were in some form of difficulty, he would be beside himself with worry. Speaking the truth was as easy for him as abstaining from falsehood.

In essence a person can receive guidance from the virtues, character, and life of Hadhrat Umar bin Abdul Azeez for every aspect of human life.

A wealthy person can learn from the generosity of Hadhrat Umar bin Abdul Azeez ; how he assisted the poor, destitute, widows, and orphans all for the pleasure of Allaah. A scholar can learn how to fulfil the needs of the hour and thereby confirm his place in the Aakhirah. A poor person or even one in difficulty can learn from the patience and forbearance of Hadhrat Umar bin Abdul Azeez and earn his place in

Jannat. A husband and father can learn from his exemplary life and manners on how to treat his wife and children, in aspects of expenditure as well as upbringing.

A leader of his people can learn from his just Khilaafat; what qualities one needs to possess to best serve and see to the needs of his people, so as to achieve success in the world as well as the Aakhiraat (Hereafter).

These were but a few examples that came to mind otherwise the truth of the matter is that every person in society can learn much from the exemplary life of Hadhrat Umar bin Abdul Azeez رحمۃ اللہ علیہ.

The book before you contains over a hundred stories from the blessed life of this inspirational personality, Hadhrat Umar bin Abdul Azeez رحمۃ اللہ علیہ. It contains incidents that will refresh one's Imaan and inspire one to adopt a new path in life. However there is one condition and that is one has to read with the heart and have the intention to practice upon the guidance he finds herein.

May Allaah Ta'ala grant us the ability to practice in addition to our ability to read. May Allaah Ta'ala make this humble effort a means of creating a just and pious Khalifah like Hadhrat Umar bin Abdul Azeez رحمۃ اللہ علیہ.

I would like to express my gratitude to Allaah Ta'ala who assisted me in my efforts on this work. I also wish to thank my honourable teacher and mentor Hadhrat Moulana Naazim Ashraf Sahib (D.B) under whose instruction efforts first began in this direction and whose supplication has accompanied me to the very completion of this book.

May Allaah Ta'ala accept this small effort and make it a means of salvation for the author, his parents, teachers, and all those who assisted in the publication of this book.

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Brief biography of Hadhrat Umar bin Abdul Azeez

Name and Lineage

His name was Umar, commonly called 'Abu Hafs. His lineage from his father is as follows;

Umar the son of Abdul Azeez, who was the son of Marwaan, who was the son of Hakam, who was the son of Abul Aas, who was the son of Umayyaah, who was the son of Abdush Shams, who was the son of Abd Manaaf, who was the son of Qusay, who was the son of Kilaan Al-Qurashi Al-Umawi.

His lineage from his mother is as follows;

Umar the son of Ummul Aasim; who was the daughter of Aasim, who was the son of Umar bin Khattaab رضي الله عنه.[1]

He was a descendant of Ameerul-Mu'mineen Hadhrat Umar bin Khattaab رضي الله عنه & it is because of this relation that one will find a close resemblance between his life and the life of Hadhrat Umar bin Khattaab رضي الله عنه and it is this relationship that has had a striking effect upon the rule of Hadhrat Umar bin Abdul Azeez رحمة الله عليه.

Birth

Hadhrat Umar bin Abdul Azeez was born in 61 A.H; this was during the Khilaafat of Yazeed bin Muawiyah. Even though some historians have differed with regards to his exact date of birth, such as Allaamah Ibn Jouzi رحمة الله عليه who said he was born in 63 A.H, the above opinion is more reliable (i.e. he was born in 61 A.H).

[1] 'Al-Bidaayah wan Nihaayah', 'Seerat Ibn Jouziyah', 'Sayyidina Umar bin Abdul Azeez'

Family Clan

Ameerul Mu'mineen Hadhrat Umar bin Abdul Azeez رحمة الله belonged to the clan of Banu Umayyaah, which was among the honoured clans of the tribe of Quraish. Allaah Ta'ala had also blessed this tribe with many praiseworthy traits and qualities as is reported in Hadeeth,

"Allaah Ta'ala chose Isma'eel عليه السلام from the family of Hadhrat Ibraheem عليه السلام and from the children of Isma'eel عليه السلام Allaah Ta'ala chose Kanaanah and from the children of Kanaanah, Allaah Ta'ala chose the tribe of the Quraish."[1]

This tribe surpassed all others in strength, honour, aptitude and intelligence. Bravery and courage were their distinguishing characteristics and perception and wisdom were unique to them, as the name Quraish implies.

It is for this reason that whoever among the family of Banu Umayyaah embraced Islaam was given more attention and shown more kindness by Rasulullaah صلى الله عليه وسلم.

Early Life

That person who is destined for greatness in the future is also naturally granted unique capabilities, faculties and strengths, which assist him in fulfilling his destiny.

Hadhrat Umar bin Abdul Azeez رحمة الله was destined to earn the title of "Umar the Second" and to fill the earth with justice and piety, and consequently he was endowed with excellent character and manners in his childhood. When his childhood days are examined then too one is taken aback by his character and talent.

His childhood was different from that of ordinary children and it was in this early stage of his life already that his superiority over other

[1] 'Muslim'

children became apparent. Childhood is usually a time of carelessness and play but Hadhrat Umar bin Abdul Azeez رحمۃ اللہ علیہ was already overcome with fear for Allaah. He would remember death and weep. **His father once saw him holding the Qur'aan tightly to his chest and weeping; when his father enquired what was wrong, he replied that the remembrance of death had made him weep. When His father heard this reply, he too began to weep.**

Education and Upbringing

His parent, specifically his father, was responsible for this correct upbringing and education. His father was ever concerned about his education and from a young age tutored him towards learning the correct morals and ethics.

He then sent Hadhrat Umar bin Abdul Azeez رحمۃ اللہ علیہ to Madinah for his higher education, which was at that time the celestial heart of Islaamic learning. It was here that Hadhrat Umar bin Abdul Azeez رحمۃ اللہ علیہ memorised the Qur'aan and learnt the principles of Deen under the guidance of the esteemed Sahabah of Rasulullaah ﷺ. **He studied under Hadhrat Abdullaah bin Ja'far رضی اللہ عنہ, Hadhrat Anas bin Maalik رضی اللہ عنہ, Hadhrat Abu Bakr bin Abdur Rahmaan رضی اللہ عنہ and Hadhrat Abdullaah bin Abdullaah bin Utbah bin Mas'oodرضی اللہ عنہ from whom he also narrated Hadeeth.**

The famous Muhaddith Hadhrat Saalih bin Kaisaan رحمۃ اللہ علیہ,who had made Madinah his home at the time, gave special attention to the education of Hadhrat Umar bin Abdul Azeez رحمۃ اللہ علیہ on the instruction of his father, who was then appointed governor of Madinah[1]. In addition, Hadhrat Umar bin Abdul Azeez رحمۃ اللہ علیہ was greatly impressed with the personality of Hadhrat Abdullaah bin Umar رضی اللہ عنہ and ardently desired to be like him.[2]

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[1] 'Seerat Ibn Jouziyah'

[2] 'Seeratul Khalifatul Aadil bin Abdul Hakam'

Youth

The Sahabah and senior Taabi'een tutored Hadhrat Umar bin Abdul Azeez رحمة الله عليه and the touch of these illustrious personalities can be seen in the youth of Hadhrat Umar bin Abdul Azeez رحمة الله عليه. [Before Khilafaat] he was raised in the lap of luxury and there was none who could equal him in riches and extravagance; it seemed as if wealth and affluence had been reserved for him only. **His clothes were of the finest cloth, his food of the highest quality, and his house the largest and the most well furnished. He would never wear any garment for a second time. The perfume he used was the most expensive and whenever he sat in any gathering it seemed as if musk and Amber emanated from his person. Rabaah bin Ubaid, a trader, presented a fine silk robe to him for ten Dinaars but he rejected it on account of it being of inferior quality. People were awe struck by his gait and all the youth of his age tried to imitate him.**

However, despite his love for adornment or luxury, he never perpetrated any act of immorality or vice which could blemish his reputation.[1]

Governorship of Madinah

Before being appointed as Khalifah, Hadhrat Umar bin Abdul Azeezرحمة الله عليه acted as the Governor of Madinah for a period. **During this period he renovated Masjidun Nabawi and the Roudhah Mubaarak of Rasulullaah صلى الله عليه وسلم, erecting four walls around it.** He also built many Masaajid around Madinah, dug wells and built roads around the city.

Khilaafat

Even though Hadhrat Umar bin Abdul Azeez رحمة الله عليه was a endowed with praiseworthy traits even before being appointed Khalifah, after becoming Khalifah his virtue radiated even more. From the moment

[1] ibid

he became Khalifah he began ruling upon the principle of Nabuwwat. He rectified the misdeeds of the previous Khulafaah of the Banu Umayyaah – reclaiming all forcefully seized land and wealth and returning it to their rightful owners. He set a precedence by beginning with his own family and clan, returning all that they had taken to the Baitul-Maal. He faced heavy opposition in this endeavour mainly from his governors and leaders, who attempted to impede his efforts but their attempts proved futile and slowly the justice and fairness of "Umar The Second" dawned upon the land.

He had to tolerate the discontent of his governors but his resolve remained unshaken and his rained equality upon all and sundry. He discharged all oppressive governors and generals serving under him, ending their reign of tyranny.He restored the Baitul-Maal, protected the wealth of the nation, made seeking justice an easy affair and ultimately put an end to bribery, corruption, deception, and nepotism. He revived the practices of the Khulafaa-e-Raashideen and in this manner has added to his name a lengthy list of achievements in the fields of politics, government, and Deeni sciences, **proving the statement of Hadhrat Umar** رضي الله عنه **to be true,**

"A person from my progeny will fill the earth with justice and righteousness."

Character and Practices

Despite his love for luxury at first, as soon as he was appointed Khalifah a transformation occurred. Let alone luxury, he even discarded what would seem as one's basic necessities. He can be described in the following manner;

"Clothing sufficient to conceal his body, food so as not to perish, daily allowance of two dirhams which he would spend on his family[1]."

He was ever-fearful of Allaah such that he would fall unconscious of fear of Allaah, a heart filled with love for Rasulullaah ﷺ, a pinnacle of abstinence, piety, and Taqwa, days spent in the service of man

[1] 'Al-Khalifatul Aadil Umar bin Abdul Azeez'

and nights in the worship of Allaah. Many nights would pass without him even getting a wink of sleep and many days would pass without him even taking the shortest rest. **From the day He was appointed as Khalifah, he never had to purify himself from Janaabat (major impurity), he never smiled and he kept the spectacle of the Aakhirah ever present in his mind and striving for success therein became his sustenance.**

Forthrightness was a quality he had inherited from his grandfather Hadhrat Umar bin Khattaab رضي الله عنه and he never hesitated in spelling out the truth before the most formidable of opposition. At the same time his approach and speech was replete with wisdom and deep insight. Along with these many virtues and strengths, he was also blessed with humility and good character. **He was so humble that if a layperson were to enter into his gathering, he would be unable to discern who the Khalifah was.**His character was such that he would take care not to disturb the sleep of even his slaves and if they were sleeping then he would carry out the work himself.

Accomplishments

In the same manner as Hadhrat Umar bin Abdul Azeez رحمة الله عليه reformed the policies of the state so too did he render extraordinary services to Deen as a believer. **One of his great services was to the science of Hadeeth, namely the compilation of Hadeeth.** It is an undeniable fact that if Hadhrat Umar bin Abdul Azeez رحمة الله عليه had not focused his attention in this direction then a great portion of the Hadeeth of Rasulullaahصلى الله عليه وسلمwould have been lost and the entire Ummat would have been deprived of this great treasure.

In a similar manner Hadhrat Umar bin Abdul Azeez رحمة الله عليه also rendered remarkable services to the science of Fiqh and strove to propagate and transmit its teaching. Allaamah Muzieرحمة الله عليه has written that Hadhrat Umar bin Abdul Azeez رحمة الله عليهwas also a proficient expert in the science of Fiqh, a gifted scholar and a narrator of many Ahaadeeth.[1]

[1] 'Tahtheebul Kamaal'

This was the reason why he had such unmoving admiration and respect for the Ulama and scholars of Deen and would assist them to the best of his abilities, whereas poets, orators and authors seeking fame would remain unnoticed in his court and would leave empty handed with the complaint, "He does not give to the poets but to the poor."

Virtues and Attributes

ان اكرمكم عند الله اتقكم

"The most honoured in the sight of Allaah is the one who possesses the most Taqwa."

When one recites this verse then the virtue and attributes of Hadhrat Umar bin Abdul Azeez become apparent as he possessed immense Taqwa.

In addition to this he is included among the great scholars and Aimah of this Ummat.

Hafiz Dhahabi writes about him,

الامام الحافظ العلامة المجتهد العابد السيد

"He was an Imaam, Hafiz, Allaamah, Mujtahid, Aabid, and Sayyid."[1]

الامام العادل و الخليفة الصالح و كان من ائمة العدل و اهل الدين و الفضل

"He was a just Imaam, pious Khalifah, of the righteous Aimah and scholars of Deen."[2]

Imaam Nawawi writes,

[1] A'alaamun Nubalaa'
[2] 'Tahtheebul Kamaal'

"All are in agreement that he was a pioneer in the field of knowledge, a person of virtue, piety, abstinence, Taqwa, justice, merciful towards the believers, one who strived in Allaah's path, a follower of the Sunnat of Rasulullaahﷺ, and adherent to the practices of the Khulafaa-e-Raashideen."[1]

Demise

No person has been sent into this world to live forever and every person has to leave this world and undertake that final journey to the eternal abode in the Aakhirah after this short and temporary life. When Hadhrat Umar bin Abdul Azeez رحمة الله عليه was about to leave this world and about to meet his Rabb, he recited the following verse of the Quraan;

تِلْكَ الدَّارُ الْاٰخِرَةُ نَجْعَلُهَا لِلَّذِيْنَ لَا يُرِيْدُوْنَ عُلُوًّا فِي الْاَرْضِ وَلَا فَسَادًا ۭ وَالْعَاقِبَةُ لِلْمُتَّقِيْنَ ۝

"This *(Jannah)* is the *(last)* Home of the Aakhirah, which Weshall assign*(give)* to those who do not desire pomp *(glory)* on earth nor corruption. The *(best)* outcome *(ultimate)* shall be for those with Taqwa. *(Allaah fearing ones)*" (Surah Qasas: 83)

Even though the great exploits of this noble personality was still being written and recorded, he left this earthly abode to meet with his Creator. *To Allaah do we belong and unto Him shall we return.*

He might have left this world but just as the other just and pious leaders of this Ummat, his name lives on and will be remembered and praised, Allaah-willing, until the Day of Qiyaamah.

[1] 'Tatheebul Asmaa'

First Story: The Dream of Hadhrat Umar ؓ

Hadhrat Umar bin Khattaab ؓ once had a dream which awoke him at once. He was asked what had startled him and he replied, **"A person of my progeny had a wound on his face, he will fill the earth with justice and righteousness."**

After having this dream, he would ask, "Which one of my progeny will be wounded?" His family were happy on hearing about this dream but did not understand its interpretation.

Hadhrat Abdullaah bin Umar ؓ would often repeat this statement of Hadhrat Umar ؓ and say, "I wish I knew which person of Hadhrat Umarؓ's progeny will follow his practice, fill the earth with justice, and also be wounded."

Time passed as it always does, generations passed on and even the one blessed with this dream, Hadhrat Umar ؓ, passed away but still its interpretation did not materialise and the words of Hadhrat Umar ؓ was passed down through the generations.

Hadhrat Umar bin Abdul Azeez ؒ was still in his childhood when he travelled to Egypt with his brother to meet their father. When they reached Halwaan, he dismounted and walked alongside his horse. When they reached the stables, Hadhrat Umar bin Abdul Azeez ؒ walked behind the horses and a mule kicked him, striking his forehead. His forehead began to bleed immediately and it left a deep wound upon his forehead.

His brother, Asbagh, laughed when he saw the wound and said, "Allaahu Akbar! The wounded one will be from the progeny of Marwaan, who will be the leader of the people." In other words his brother interpreted the dream of Hadhrat Umar ؓ to refer to Hadhrat Umar bin Abdul Azeez ؒ.

Hadhrat Umar bin Abdul Azeez ؒ forehead was bleeding and the pain was intense and he was crying but his brother was ecstatic, laughing loudly and chanting, "My brother is the wounded one."

Everyone had already noticed the resemblance of his character to Hadhrat Umar ؓ but when he was wounded, Asbagh could not contain himself and believing that the dream referred to Hadhrat Umar bin Abdul Azeez ؒ continued chanting and calling out the Takbeer. Hadhrat Umar bin Abdul Azeez ؒ on the other hand was confused and could not understand why his brother was so overjoyed at his pain.

When his mother learnt of this, she came running to him and hugged him tight. She cleaned his wound and calmed him down. When she learnt that his elder brother had been, so to say, celebrating upon the injury of his brother, she was extremely upset and complained to her husband. She then scolded Asbagh for having taken Hadhrat Umar bin Abdul Azeez ؒ to the stables in the first place.

When Abdul Azeez heard of what had transpired he also first held Hadhrat Umar bin Abdul Azeez ؒ close and then began scolding Asbagh for his negligence. He said, "This is your younger brother, he is bleeding, crying in pain and you are celebrating, chanting the Takbeer and laughing at the same time."

Asbagh patiently took all the scolding and then finally said, "It is not that I was overjoyed that he was injured but rather the fact of the matter is that I had seen all the signs of the dream of Hadhrat Umarؓ in my brother except for the wound but then when the mule kicked him all the signs were complete and I take an oath that he is the wounded one, from the progeny of Marwaan."

When Abdul Azeez heard this he remained silent and then turned to look at the injury of Hadhrat Umar bin Abdul Azeez ؒ more closely. He then turned to his wife and said, "Look, your son is the wounded one (described in the dream) and virtue gleams from his forehead."

On account of this wound people began addressing him as "Ashaj Bani Marwaan" (the wounded one from the progeny of Marwaan) and the governors of the Banu Umayyaah, especially the children of Khalifah Abdul Malik bin Marwaan looked at him with envious eyes. **However, it has been reported that Abdul Malik bin**

Marwaan loved this nephew of his, kept him close, and would pass his hand over his head with affection. When any person would object to this he would say, "What do you know about the status of this child. He will be a just Khalifah because he is the wounded one from the progeny of Marwaan and the interpretation of the dream of Hadhrat Umar رضی اللہ عنہ who will fill the earth with justice after it has been filled with oppression. So why then should I not love him and keep him close to me?"[1]

[1] 'Seerat Ibn Jouziyah', 'Al-Khalifatul Aadil Umar bin Abdul Azeez'

Second Story: Under the Care of his Father

Once, Hadhrat Umar bin Abdul Azeez رحمه الله was late for Salaah and after the Salaah his Sheikh, Hadhrat Saalih bin Kaisaan رحمه الله, enquired why he was late.

Hadhrat Umar bin Abdul Azeez رحمه الله replied that combing his hair had made him late.

The reply of Hadhrat Umar bin Abdul Azeez astounded Hadhrat Saalih bin Kaisaan رحمه الله as he could tell that styling his hair had more importance to his student than the performance of Salaah with Jamaat. He therefore wrote a letter to Hadhrat Umar bin Abdul Azeez رحمه الله's father, Abdul Azeez, informing of all that had transpired.

Abdul Azeez then sent a person to Madinah who first shaved the head of Hadhrat Umar bin Abdul Azeez رحمه الله before talking with anyone else.[1]

We can gauge from this incident the care that Abdul Azeez took in ensuring that his son had the correct upbringing and it was this very nurturing that led him into becoming one of the great role models of Islaam.

[1] Siyar A'alaamun Nubalaa', 'Seerat Ibn Jouziyah', Al-Bidaayah wan Nihaayah'

Third Story: Seeking Knowledge and Marriage

Hadhrat Umar bin Abdul Azeez رحمه الله was still in the prime of his youth when his father wished to send him to Madinah from Egypt, despite his intense love for him.

Hadhrat Umar bin Abdul Azeez رحمه الله had learnt of the intention of his father and asked him, "Do you have any other desire of me besides this?"

Abdul Azeez replied, "I have no other desire but that you go to Madinah and seek knowledge from the Fuqahaa and Ulama that reside there. By residing amongst them you will learn etiquette and manners. I have high hopes that this will prove beneficial for both of us."

Hearing the ardent desire of his father, Hadhrat Umar bin Abdul Azeez رحمه الله set out for Madinah and spent the remainder of his youth seeking knowledge and studying the sciences of Fiqh and Hadeeth.

During this time his father passed away and his uncle, Khalifah Abdul Malik bin Marwaan sent a messenger to him not to grieve and took him under his care. **Khalifah Abdul Malik bin Marwaan later married his daughter, Faatimah, to Hadhrat Umar bin Abdul Azeez رحمه الله.**

A poet once said in praise of her,

بنت الخليفة و الخليفة جدها

The daughter of a Khalifah and her grandfather was also a Khalifah

اخت الخلفاء و الخليفة زوجها

The sister of many Khulafaa and her husband was also a Khalifah[1]

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[1] 'Siyar A'alaamun Nubalaa', 'Al-Bidaayah wan Nihaayah'

Fourth Story: Spiritual Relationship between Student and Teacher

One of the teachers of Hadhrat Umar bin Abdul Azeez رحمة الله عليه was Hadhrat Ubaidullaah bin Abdullaah رحمة الله عليه. Hadhrat Umar bin Abdul Azeez رحمة الله عليه loved him dearly and looked up to him, and would give preference to him over all his other teachers. He would frequent his lessons the most as he was an endless ocean of knowledge. The influence of his Sheikh remained with him throughout his life. **Once he said to his wife, "Whenever I get angry then it is as if I find my teacher, Ubaidullaah, standing before me forbidding me from getting angry."[1]**

[1] 'Seerat Umar bin Abdul Azeez'

Fifth Story: Raised in Madinah

Abdul Azeez, the father of Hadhrat Umar bin Abdul Azeez رحمة الله عليه, was the Governor of Egypt and he had instructed his wife, Umie Aasim, to come to Halwaan in Egypt along with their son, Hadhrat Umar bin Abdul Azeez رحمة الله عليه.

She sought the advice of her uncle, Hadhrat Abdullaah bin Umar رضي الله عنه, who advised her to go to Egypt but to leave Hadhrat Umar bin Abdul Azeez رحمة الله عليه in Madinah so that he may be raised in the wholesome and blessed environment of Madinah. Hadhrat Umar bin Abdul Azeez رحمة الله عليه, on account of him resembling Hadhrat Umar رضي الله عنه, was greatly was and deeply loved by the progeny of Hadhrat Umar رضي الله عنه. In this manner Hadhrat Umie Aasim left Hadhrat Umar bin Abdul Azeez رحمة الله عليه in Madinah and made her way to Egypt.

When she arrived in Egypt, Abdul Azeez enquired where Hadhrat Umar رحمة الله عليه was and she replied that she had left him to benefit from the environment of Madinah. Abdul Azeez was pleased that his son would remain and learn in the company of his maternal uncles.

Abdul Azeez alsopaid attention to the education of Hadhrat Umar bin Abdul Azeez رحمة الله عليه and wrote to the Khalifah Abdul Malik bin Marwaan, informing him of Hadhrat Umar bin Abdul Azeez رحمة الله عليه residing in Madinah. **Abdul Malik bin Marwaan was pleased on being informed of this and stipulated a monthly allowance of one thousand Dirhams for his nephew.** In this manner Hadhrat Umar bin Abdul Azeez رحمة الله عليه studied in the blessed city of Madinah Munawwarah on account of the generosity of his uncle, Abdul Malik bin Marwaan, and the care of his mother's brothers, who resided in Madinah.[1]

[1] 'Seerat Umar bin Abdul Azeez'

Sixth Story: An End to his Anger

Hadhrat Umar bin Abdul Azeez رحمة الله عليه had inherited a temper from his ancestors and his servants were fearful of his anger. In his youth he once beat oneof his servants and the servant decided that his anger needed to be remedied once and forall.

One day when he was in a good mood the servant came to him and asked, “Have you ever committed an error whereby your Master became angry with you and punished you immediately?”

Hadhrat Umar bin Abdul Azeez رحمة الله عليه replied that such an incident never occurred, to which his servant in turn replied, **“Then why did you punish me immediately when you are never punished immediately?”**

This sentence opened the eyes of Hadhrat Umar bin Abdul Azeezرحمة الله عليه. Moved by the words of his servant he said, “Go, I set you free for the pleasure of Allaah.”[1]

[1] ‘Seerat Umar bin Abdul Azeez’

Seventh Story: Concern for the Aakhirah

Hadhrat Umar bin Abdul Azeez رحمة الله عليه had accompanied Khalifah Abdul Malik bin Marwaan on a journey and the baggage of a few people had been left behind causing a few of them to be left behind. Those whose bags had been sent were allowed to continue but those whose bags had been left behind were kept back.

This made Hadhrat Umar bin Abdul Azeez رحمة الله عليه reflect upon the Aakhirah and he began to weep uncontrollably. Khalifah Abdul Malik enquired the reason for his weeping and he replied,

"This is exactly how it will be on the Day of Qiyaamah, those who have sent something (good deeds) forward from here will move forward but those who have nothing will be left behind."[1]

Such reflection had changed his life and he remained concerned over the Aakhirah until his death.

[1] 'Al-Khalifatul Aadil Umar bin Abdul Azeez'

Eighth Story: Governor of Madinah

That person whose effort is for the Aakhirah – how can he accept a position in government? Therefore even though Hadhrat Umar bin Abdul Azeez had been appointed as Governor of Madinah, he refused to go.

Khalifah Waleed bin Abdul Malik enquired why he refused to go and he replied, **“I have a few conditions and I am not prepared to go unless they are accepted.”**

Waleed enquired what those conditions were and he replied, “I will not be forced to oppress like the other governors.”

Waleed bin Abdul Malik accepted this condition without hesitation and said, **“Act upon the truth even if not a single Dirham comes to the state.”**

Hadhrat Umar bin Abdul Azeez arrived in Madinah as Governor and his first act was to gather the ten most senior Fuqahaa of Madinah;

1. Hadhrat Urwah bin Zubair ,
2. Hadhrat Ubaidullaah bin Abdullaah ,
3. Hadhrat Sulaimaan bin Yasaar ,
4. Qaasim bin Muhammed bin Abi Bakr ,
5. Hadhrat Saalim bin Abdullaah ,
6. Hadhrat Khaarijah bin Zaid ,
7. Hadhrat Abu Bakr bin Abdur Rahmaan ,
8. Hadhrat Abu Bakr bin Sulaimaan bin Abi Jathmah ,
9. Hadhrat Abdullaah bin Aamir bin Rabeah
10. and Hadhrat Sa’eed bin Musayab .

Allaamah Dhahabi has written that he called them after Zuhr Salaah and gave them a small address.

He said, “I have summoned you all for a task which will warrant great reward and allow you to side with the truth. **I do not wish to do anything without your counsel, therefore it is incumbent**

upon you that you inform me of any injustice taking place from any government official and I beg you, in the name of Allaah, please do inform me of it.”

Hearing a governor speak in this manner surprised and pleased all the Fuqahaa present as they had never hear any governor talk in this manner to date. The Fuqahaa then supplicated for Hadhrat Umar bin Abdul Azeez رحمه الله and returned home.[1]

[1] ‘Siyar A’alaamun Nubalaa’, ‘Tabqaat Ibn Sa’ad’, ‘Al-Bidaayah wan Nihaayah’, ‘Tahtheebul Kamaal’

Ninth Story: Seeking Assistance from the Ulama

Hadhrat Abu Bakr bin Ayyaash رحمۃ اللہ علیہ reports that Hadhrat Umar bin Abdul Azeez رحمۃ اللہ علیہ had performed Hajj on numerous occasions and the first Hajj he performed was in 89 A.H.

Suhail bin Abi Saalih narrates that on the morning of the Day of Arafah he was standing alongside his father and "Umar the Second" was the Ameer of Hajj. "I told my father that I wished to see who he was and as soon as I saw him I said to my father, 'Whoever gazes upon him immediately finds love for him entering his heart. You have heard Hadhrat Abu Hurairah رضی اللہ عنہ narrate from Rasulullaah صلی اللہ علیہ وسلم that whenever Allaah Ta'ala loves a certain person, He informs Hadhrat Jibraeel علیہ السلام about it and instructs him also to love that person.'"

Hadhrat Umar bin Abdul Azeez رحمۃ اللہ علیہ would summon the Ulama so that they may assist him in making decisions and that they may give him good counsel.

The Ulama and Fuqahaa would attend his gatherings and Hadhrat Umar bin Abdul Azeez رحمۃ اللہ علیہ would present maters before them saying, **"I can only make decision after consulting with you, therefore point out the wrongs in my opinion."[1]**

[1] 'Siyar A'alaamun Nubalaa'

Tenth Story: The Expansion of Masjidun Nabawi

In the year 90 A.H after the expansion of Masjidun Nabawi was complete, the Khalifah Waleed bin Abdul Malik decided to perform Hajj and informed Hadhrat Umar bin Abdul Azeez رحمة الله عليه of his intentions.

When Waleed bin Abdul Malik left Damascus, Hadhrat Umar bin Abdul Azeez رحمة الله عليه set out from Madinah to welcome him with a large contingent, comprising of twenty senior personalities from Madinah. They travelled upon camels and horses, all carrying plenty provisions and supplies. They travelled until the area of Suwaida.

The Khalifah was mounted upon his horse and it was part of etiquette to dismount upon seeing the Khalifah and if one is sitting then he should stand **but none in this contingent dismounted when seeing the Khalifah.**

Waleed bin Abdul Malik then called Hadhrat Umar bin Abdul Azeez to him and they walked together until they reached Dhi Khashab, which is about a day's journey from Madinah.[1]

[1] 'Sayyidina Umar bin Abdul Azeez'

Eleventh Story: Discharged from Duty

After being discharged from acting as Governor of Madinah, Hadhrat Umar bin Abdul Azeez رحمة الله عليه set out from Madinah along with his slave, Mazaahim, in the darkness of night towards Damascus.

The former Governor of Madinah, whose baggage had to be carried upon thirty camels when entering Madinah, now leaves with just a single slave and none even knows of his departure.

When leaving Madinah two Ahaadeeth came to mind; Rasulullaah ﷺ said,

"No person will ever leave Madinah except that Allaah Ta'ala will grant him a better place then Madinah or the same."

And the second Hadeeth was:

"Madinah is like fire, it removes the dirt and throws it out."

He then said to his slave in extreme worry, "O Mazaahim! I fear that perhaps I am of those whom Madinah has thrown out."[1]

[1] 'Thabri'

Twelfth Story: Advice to Waleed bin Abdul Malik

Hadhrat Umar bin Abdul Azeez رحمة الله عليه was appointed advisor to the Khalifah Waleed bin Abdul Malik when reaching Damascus. At times he would advise the Khalifah with regards to his governors and at times he would reprimand him as well.

One day he said to Waleed bin Abdul Malik, “Ameerul Mu’mineen! I wish to advise you with regards to something, therefore when you are free remind me to inform you what it is.”

Waleed asked, “What prevents you from giving me that advice now?”

Hadhrat Umar bin Abdul Azeez رحمة الله عليه replied, “Nothing prevents me from doing so now but at the moment you are not at ease and will therefore not be able to listen to it with an open mind.”

One day Hadhrat Umar bin Abdul Azeez رحمة الله عليه came into the court of the Khalifah accompanied by a number of Syrians. Seeing the perfect opportunity Waleed asked, “O Abu Hafs! Give that advice.”

Hadhrat Umar bin Abdul Azeez رحمة الله عليه said, “Listen well O Ameerul Mu’mineen! The greatest sin in the sight of Allaah after Shirk is to spill the blood of another without valid reason and your governors murder people for no reason and then fool you into believing that they have done so for a valid reason. Allaah Ta’ala will question you about the atrocities carried out by their hands as you appointed them as governors. Therefore instruct your governors that they are not to kill anyone without first seeking your permission and they are able to present valid proof for their crimes. Then you may decide if deserves to be killed or not.”

This was the truth but the truth is bitter and it angered the Khalifah. However he contained himself and said, “Abu Hafs! May Allaah Ta’ala shower His mercies upon you.”[1]

Thirteenth Story: Standing for the Truth

Once, after Hadhrat Umar bin Abdul Azeez had advised Waleed bin Abdul Malik, the Khalifah summoned him in the afternoon, contrary to his normal practice. When Hadhrat Umar bin Abdul Azeez reached the court of Waleed, he saw that the Khalifah was sitting with his hand on his head. Gesturing towards him, he called Hadhrat Umar bin Abdul Azeez closer. Hadhrat Umar bin Abdul Azeez saw that the executioner, Khaalid bin Rayyaan, was standing with a naked sword next to Waleed. Waleed bin Abdul Malik then called the Khaariji who Hajjaaj bin Yusuf had sent to him and asked his opinion about the various Khulafaa. The Khaariji began speaking ill of all the previous Khulafaa and Waleed then asked his opinion about himself. The Khaariji began swearing the Khalifah in a most vulgar manner calling him a tyrant and oppressor. Waleed then ordered the executioner to kill him and the executioner obeyed immediately.

Waleed bin Abdul Malik then asked Hadhrat Umar bin Abdul Azeez, “Those people who curse the Khulafaa, should they not be executed?”

Hadhrat Umar bin Abdul Azeez remained silent and said nothing. Waleed asked for a second and third time but still he remained silent. Waleed persisted and Hadhrat Umar bin Abdul Azeez finally replied, **“He should be punished (not executed).”**

This angered Waleed bin Abdul Malik as he had intended to get Hadhrat Umar bin Abdul Azeez to endorse his actions **as Hadhrat Umar bin Abdul Azeez was also a Muhaddith and Faqeeh.**

Waleed bin Abdul Malik returned home in anger and the executioner ordered Hadhrat Umar bin Abdul Azeez to return home.

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[1] ‘Al-Khalifatul Aadil Umar bin Abdul Azeez’

Hadhrat Umar bin Abdul Azeez said, "I was told to return but I was afraid that the Khalifah was a sensitive man and he must not make another wrong decision in anger. I had just returned home when the executioner informed me that Waleed had summoned me to his home. He again asked my opinion about the Khaariji; whether the decision to kill him was correct or not." I said, 'Ameerul Mu'mineen! **The decision to kill him was incorrect and some other punishment would have sufficed and if you wished you could have forgiven him or even imprisoned him.'"**

Waleed bin Abdul Malik was angered by this reply once again and he was insistent on getting Hadhrat Umar bin Abdul Azeez to corroborate his verdict. This made him angrier than ever and, unable to calm him down, Hadhrat Umar bin Abdul Azeez stood and left.

The executioner followed him and after catching up to him said, "I have witnessed the anger of Waleed and the reply that you have given him. O Abu Hafs! May Allaah forgive you; you have said such things to the Khalifah that had made me fearful that perhaps he might order me to deal with you in the same manner as I dealt with the Khaariji."

This angered Hadhrat Umar bin Abdul Azeez but he remained composed and asked, "If the Ameer were to order you to kill me would you obey?"

The executioner replied, "Of course I would."

Hadhrat Umar bin Abdul Azeez remained silent on hearing this but remembered the words of the executioner.[1]

[1] 'Seerat Ibn Jouziyah', 'Al-Khalifatul Aadil Umar bin Abdul Azeez'

Fourteenth Story: Imprisonment

After this incident Waleed bin Abdul Malik once again attempted to get Hadhrat Umar bin Abdul Azeez رحمة الله عليه to rule in his favour.

Waleed bin Abdul Malik wished to prevent his brother, Sulaimaan bin Abdul Malik, from becoming Khalifah after him.He wanted to appoint his own children instead. In order to do this he needed the assistance of Hadhrat Umar bin Abdul Azeez رحمة الله عليه.

When he asked Hadhrat Umar bin Abdul Azeez رحمة الله عليه about this Hadhrat Umar bin Abdul Azeez رحمة الله عليه replied, "We pledged our allegiance to both of you at the same time, so how can you remove your brother now?"

This reply drove an axe through the wedge that had already been created between them and **their hatred for each other increased resulting in Waleed bin Abdul Malik ordering Hadhrat Umar bin Abdul Azeez رحمة الله عليه to be imprisoned for three days. He was not given food and water as well. After three days Waleed ordered him to be released if he is still alive.** When his wife came to free him she found that he was still alive and he only suffered from a severe pain in the neck, which healed with treatment.[1]

[1] 'Sayyidina Umar bin Abdul Azeez'

Fifteenth Story: Demise of Hajjaaj bin Yusuf

In 95 A.H Hajjaaj bin Yusuf and Qurrah bin Shareek Abbaasi, the Governor of Egypt, died. Their deaths were a great loss to Waleed as their deaths had shaken the very foundation of his Khilaafat.

He gathered the people together and addressed them like a mother that had just lost her child. He informed them of their deaths and then said, “I take an oath by Allaah! I will intercede for both of them such that it will be of benefit for them.”

While Waleed was talking in this manner, Umar bin Abdul Azeez رحمۃ اللہ علیہ, who was present in the gathering, said to those sitting around him, **“Just look at this wretched man! May AllaahTa’ala deprive him of the intercession of Rasulullaah ﷺ and include those two wretched ones with him.”**

When Waleed descended from the Mimbar, people went forward to offer their condolences as the pillars of his Khilaafat had just fallen but Hadhrat Umar bin Abdul Azeez رحمۃ اللہ علیہ did not go forward.

When Waleed bin Abdul Malik asked Hadhrat Umar bin Abdul Azeez رحمۃ اللہ علیہ why he had not stood to offer his condolences, he replied, **“O Ameerul Mu’mineen! Hajjaaj was one of our men and it is to his family that we should be offering condolences.”**

Waleed acknowledged that this was correct.[1]

[1] ‘Sayyidina Umar bin Abdul Azeez’

Sixteenth Story: The earth of Allaah is more vast

From some narrations we learn that Sulaimaan bin Abdul Malik and Hadhrat Umar bin Abdul Azeez رحمه الله would sometimes fight.

Once they both set out in Jihad together and while stopping for a rest, their slaves began fighting over some water. In the fight, the slave of Hadhrat Umar bin Abdul Azeez رحمه الله struck the slave of Sulaimaan.

The slave of Sulaimaan complained to him about this and he in turn complained to Hadhrat Umar bin Abdul Azeez رحمه الله. Hadhrat Umar bin Abdul Azeez رحمه الله replied that he had no knowledge of the incident but **Sulaimaan rebuked Hadhrat Umar bin Abdul Azeez رحمه الله.**

Hadhrat Umar bin Abdul Azeez رحمه الله became angry and said, "From the time I can remember, I have never spoken a lie." He then stood to leave saying, "The earth of Allaah is more vast then your gathering."

Hadhrat Umar bin Abdul Azeez رحمه الله then decided to migrate to Egypt but Sulaimaan bin Abdul Malik was unhappy about this.

Their paternal aunt then reconciled between them and convinced Hadhrat Umar bin Abdul Azeez رحمه الله to go to Sulaimaan.

Sulaimaan asked his forgiveness and said, "O Abu Hafs! Whenever I am in any difficulty, I think of you."

Hadhrat Umar bin Abdul Azeez رحمه الله then changed his mind and did not migrate to Egypt.[1]

[1] 'Seerat Ibn Jouziyah'

Seventeenth Story: Discussing whether to Appoint him as Khalifah

Sulaimaan bin Abdul Malik was staying in Daabiq when his final illness began. At that time he had not appointed anyone to succeed him as Khalifah. When his condition deteriorated and he lost hope of living, he appointed his young son, who had not yet attained puberty, as his successor.

The Muhaddith, Rajaa bin Hayaat Kindi, was standing alongside him at that time, who said, "O Ameerul Mu'mineen! A Khalifah should be a pious, trustworthy, Deeni minded man, **so that you will be at peace in your grave** and on the Day of Qiyaamah you will not be disgraced."

Sulaimaan was Allaah-fearing person, with sound intellect and the words of Muhaddith Rajaa bin Hayaat had a profound effect on him. He began to ponder over who he could appoint as his successor. Two days later he destroyed his will and asked Rajaa bin Hayaat his opinion about his son Dawood bin Sulaimaan.

Rajaa bin Hayaat replied, "He is in battle in Constantinople at this moment and it is uncertain whether he is alive or not."

A large number of the soldiers fighting in Constantinople had been martyred and no information had yet been received regarding the survival of Dawood.

Sulaimaan then asked, "Now what is your opinion?"

Rajaa replied, "O Ameerul Mu'mineen! It is you who has to choose a successor therefore the opinion has to be yours **so you take a name and I will mention my opinion of him."**

Sulaimaan then said, "What is your opinion of Umar bin Abdul Azeez رحمة الله عليه?"

Rajaa bin Hayaat replied, "In my opinion he is pious, noble, intelligent, Allaah-fearing and a saint."

Sulaimaan replied, "By Allaah! This is my opinion as well but if the children of Abdul Malik are to be ignored completely and Umar bin Abdul Azeez رحمة الله عليه appointed instead, great turmoil will arise and people will not allow him to remain as Khalifah. Therefore I will appoint Umar bin Abdul Azeez رحمة الله عليه as Khalifah after me but I will also declare that Yazeed bin Abdul Malik is to be Khalifah after him. This will satisfy everyone and they will not object to his Khilaafat."

What Sulaimaan said was true; the children of Abdul Malik were considered more eligible for Khilaafat thanUmar bin Abdul Azeez رحمة الله عليه.

Rajaa seconded the opinion of Sulaimaan and Sulaimaan then wrote out the will with his own hand:

‘In the name of Allaah the Most Gracious, Most Merciful.

This is an epistle from Sulaimaan bin Abdul Malik to Umar bin Abdul Azeez.

I appoint you as my successor after me and Yazeed bin Abdul Malik after you. Therefore you all should obey him and follow his orders. Fear Allaah always and do not differ with each other and others will look upon you with envious eyes.’

This final will was then stamped and handed over to Rajaa bin Hayaat with instruction then the public should be gathered and they should pledge their allegiance to the person who has been named as his successor.

Rajaa obeyed and everyone promised to obey whoever has been named in his will, thereafter they all pledge their allegiance in the presence of Sulaimaan bin Abdul Malik.[1]

[1] 'Al-Bidaayah wan Nihaayah', 'AL-Khalifatul Aadil Umar bin Abdul Azeez', 'Tabqaat Ibn Sa'ad'

Eighteenth Story: The Dilemma of Khilaafat

In some narrations it is reported that when Sulaimaan bin Abdul Malik was in the last moments of his life, he expressed his desire that all his children should come before him dressed in their armour so that perhaps he could see some sort of bravery upon them whereby he could appoint one of them as his successor.

Rajaa bin Hayaat immediately issued the instruction of Sulaimaan and all his children came before him wearing their armour.

On seeing them Sulaimaan said,

ان بنی صبیت صغار افلح من کان له کبار'

My children are little kids; he is successful who has older children'

Hadhrat Umar bin Abdul Azeez رحمة الله عليه was also present at that moment and he recited the verse,

"Successful indeed is he who has purified *(himself from kufr, shirk and spiritual diseases such as pride,jealousy, etc)*…" (Surah Ala: 14)

Sulaimaan was stirred by this verse and he said, "He will tend to the Khilaafat such that Shaytaan will have no share in it."[1]

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[1] 'Seerat Ibnul Hakam'

Nineteenth Story: Before Khilaafat

Even though Hadhrat Umar bin Abdul Azeez رحمة الله عليه had no desire for Khilaafat nor did he ever request to be appointed Khalifah, he knew that Sulaimaan would appoint him as Khalifah after him. He had assumed this from the moment that Sulaimaan appointed him as his advisor.

On the days of Nouruz and Marjaan (Persian holidays) gifts of gold would arrive for Sulaimaan and Hadhrat Umar bin Abdul Azeez would be present. Whenever any person would present a gift Sulaimaan would ask him, "Umar! How is this?"

Hadhrat Umar bin Abdul Azeez would reply, "These are but the adornments of this worldly life."

Sulaimaan would then ask, "If you were to be appointed Khalifah, what would you do?"

Hadhrat Umar bin Abdul Azeez رحمة الله عليه would reply, "Allaah by my witness! I would give it all away and not keep a single item for myself."[1]

[1] ibid

Twentieth Story: Khalifah Umar bin Abdul Azeez

It is reported in some narrations that after Sulaimaan bin Abdul Malik passed away, Rajaa bin Hayaat feared that the family of Sulaimaan bin Abdul Malik would refuse to pledge their allegiance to Hadhrat Umar bin Abdul Azeez رحمة الله عليه.

For this reason, he kept the news of his death quiet and gathered them all and made them pledge their allegiance in accordance with the will of Sulaimaan. It was only after they had pledged their allegiance that he informed them of the death of Sulaimaan and the person who had been appointed as his successor.

Everyone promised to obey Hadhrat Umar bin Abdul Azeez when they learnt that he was the appointed Khalifah.

It was only Hishaam bin Abdul Malik who refused to pledge his allegiance. Seeing the potential threat that this could cause, Rajaa bin Hayaat said to Hishaam, "Pledge your allegiance without protest or your will be beheaded."

He then took the hand of Hadhrat Umar bin Abdul Azeez رحمة الله عليه and seated him on the Mimbar; no one objected after that.[1]

[1] 'Sayyidina Umar bin Abdul Azeez'

Twenty-first Story: A Great Responsibility

Hadhrat Umar bin Abdul Azeez رحمة الله عليه went home after being appointed Khalifah and he was extremely worried and it seemed as if a mountain had been placed upon his shoulders.

On seeing him his servant asked, "Are you okay? Why are you so worried?"

Hadhrat Umar bin Abdul Azeez رحمة الله عليه replied, "Is it not enough to make me worried that every single Muslim from the east to the west has a right over me and that it is incumbent upon me to fulfil it without them even asking for it?"[1]

[1] 'Seerat Umar bin Abdul Azeez', 'A'alaamun Nubalaa'

Twenty-second Story: Desire to Step Down

Hadhrat Umar bin Abdul Azeez's رحمة الله عليه reservations increased and after pondering over his appointment he decided to step down. He gathered everyone and addressed them,

"O people! The responsibility of Khilaafat was thrust upon me without my consent or the desire of the people. Therefore the shackles of my appointment that has been thrust around you, I remove myself, so choose whoever you wish as Khalifah."

As soon as he said this there was a huge outcry and all said, "We have appointed you as our Khalifah and we are all pleased with you. So fulfil the duty of Khalifah in the name of Allaah."

When Hadhrat Umar bin Abdul Azeez رحمة الله عليه was convinced that everyone was pleased with his appointment as Khalifah then only did he accept this duty.

He then addressed all the believers, wherein he encouraged them to prepare for the Aakhirah and **highlighted the true meaning of a Khalifah, which had been lost under the hierarchy of the Umayyads.**After praising Allaah and sending Durood upon Rasulullaah صلى الله عليه وسلم he said,

"O people! There is no Nabi to come after Rasulullaah صلى الله عليه وسلم and after the Book revealed to him there is no other book to be revealed. Whatever Allaah Ta'ala has made Halaal will remain Halaal until the Day of Qiyaamah and whatever Allaah Ta'ala has made Haraam will remain Haraam until the Day of Qiyaamah. I will not make any decision on my own but will only enforce the laws revealed by Allaah. I will not invent anything from myself but will follow and adhere to what has already been established (the Sunnat). No person has the right to be obeyed in the disobedience of Allaah and I am no better than you. Rather, I am a simple person like yourselves except that Allaah Ta'ala has entrusted more responsibility to me."[1]

[1] 'Seerat Ibn Jouziyah', 'A'alaamun Nubalaa', 'Al-Bidaayah wan Nihaayah'

Twenty-third Story: The Pledge of Abdul Azeez bin Abdul Malik

While the pledge of allegiance was taking place in Damascus to Hadhrat Umar bin Abdu Azeez رحمة الله عليه and people had accepted his Khilaafat wholeheartedly on account of the character, piety and superiority of Hadhrat Umar bin Abdul Azeez رحمة الله عليه, Abdul Azeez bin Abdul Malik, who was out of Damascus, learnt of the death of Sulaimaan and unaware of the appointment of Hadhrat Umar bin Abdul Azeez رحمة الله عليه, told his companions to pledge their allegiance to him. Abdul Azeez bin Abdul Malik had been hopeful of being appointed as Khalifah.

He then took his companions and set out to Damascus. On route he learnt of the will of Sulaimaan and the pledge of allegiance to Hadhrat Umar bin Abdul Azeez رحمة الله عليه, on which he went straight to meet him.

Hadhrat Umar bin Abdul Azeez رحمة الله عليه had already learnt of the pledge that he had taken from his companions and said to him, "I know that you have taken pledge of allegiance and intend to enter Damascus."

Abdul Azeez replied, "I did not know at that time that Sulaimaan had appointed you as Khalifah. I feared that people would loot the Baitul-Maal."

Hadhrat Umar bin Abdul Azeez رحمة الله عليه said, "If the people will pledge their allegiance to you and you will fulfil the rights of the Khilaafat then I have no fight with you and I will hand over the Khilaafat to you and return home."

Abdul Azeez replied, "Allaah is my witness that while you are present I do not desire any other person to be Khalifah but you."

Abdul Azeez bin Abdul Malik then pledged his allegiance to Hadhrat Umar bin Abdul Azeez رحمة الله عليه.[1]

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[1] 'Seerat Ibn Jouziyah'

Twenty-fourth Story: Establishing Justice

Hadhrat Umar bin Abdul Azeez gathered his clansmen and said to them, **"O progeny of Marwaan! You have gained a great portion of wealth and honour and according to my estimate two thirds of the Ummat's wealth is in your possession."**

Hadhrat Umar bin Abdul Azeez was subtly pointing out that they had usurped this wealth from the Ummat and that they should return it.

They all understood this and said, "We take an oath by Allaah! As long as our heads remain on our necks we will never part with this wealth. We take an oath by Allaah! We will not declare our forefathers to be Kaafir nor leave our children as paupers."

(Hadhrat Umar bin Abdul Azeez considered the actions and decrees of the Umayyad Khulafaa before him as impermissible) On hearing their reply he said,

"I take an oath by Allaah! If you will not assist me in this matter then I will disgrace you all. Leave my presence."[1]

[1] 'Seerat Umar bin Abdul Azeez'

Twenty-fifth Story: The Fifth Righteous Khalifah

Hadhrat Umar bin Abdul Azeez directed all his efforts to rectifying the wrongs of the Khulafaa before him. **He changed his fine clothes and began wearing simple garments, gave away his perfume and began wearing a shawl valued at eight dirhams.** He then ordered all his utensils, horses, clothes, perfume, etc to be sold, which valued twenty-three or twenty four thousand dirhams and placed it all in the Baitul-Maal. **Thus beginning the reformation of the state with himself.**

He then summoned all the government officers, who came forward riding the best horses with adorned saddles, the handles of their swords made of gold, with their chief officer leading them.

Hadhrat Umar bin Abdul Azeez addressed them all, **"I have no need for you all, you are all dismissed." He then mounted his mule and entered the barrack where he dismissed many foot soldiers, numbering approximately six hundred.**

He then instructed his slave Mazaahim to return all the supplies, swords and adornments to the Baitul-Maal.[1]

[1] 'Seerat Ibn Jouziyah'

Twenty-sixth Story: A Noble Household

When Hadhrat Umar bin Abdul Azeez رحمة الله عليه became Khalifah his family were deprived of many necessities.

His wife, Fatima bint Abdul Malik, asked him to stipulate an allowance for them from the Baitul-Maal but he replied that it was impossible to do so.

She replied by asking, "Why, then, did you accept an allowance before becoming Khalifah?"

He answered, "At that time the allowance was Halaal for me and the sin was upon those who attained it through impermissible means but now that I have been appointed Khalifah, I cannot take anything."

Hadhrat Umar bin Abdul Azeez رحمة الله عليه continued explaining to his wife until she too agreed with his pious stance.

He then asked her to return the priceless gem that her father had given to her, she readily agreed.[1]

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[1] ibid

Twenty-seventh Story: Love for Rasulullaah ﷺ

The progeny of Hadhrat Bilaal bin Rabaah رضي الله عنه presented a case against Hadhrat Umar bin Abdul Azeez رحمة الله عليه.

The case wasthat they had sold a farm to Hadhrat Umar bin Abdul Azeez رحمة الله عليه which then sprouted crops. They stated that they had sold him the farm but not the crops and **as evidence presented a letter of Rasulullaah ﷺ proving their claim.**

Hadhrat Umar bin Abdul Azeez رحمة الله عليه held the letter affectionately and then kissed it. He then instructed his attendant to calculate how much he owed them and to pay them accordingly."[1]

[1] 'Futuhul Baldaan'

Twenty-eighth Story: A Stirring Discussion with his Aunt

The justice and equality of Hadhrat Umar bin Abdul Azeez رحمة الله عليه slowly did away with the injustices carried out by the Umayyad Khulafaa, which resulted in the Umayyads speaking out against him. When he saw no way of silencing them, he decided to use his aunt, Fatima, as his mouth piece and spokesmen against them.

Fatima bint Marwaan was an eminent woman and firm in her resolve. When the Umayyads filled her ears with propaganda against Hadhrat Umar bin Abdul Azeez رحمة الله عليه she informed him that she wished to discuss the matter with him. She then set out to meet him and reached the tent of Hadhrat Umar bin Abdul Azeez رحمة الله عليه.

Hadhrat Umar bin Abdul Azeez رحمة الله عليه asked humorously, "Did you not see the security guard at the entrance?"

Fatima bint Marwaan was a serious woman, who was not impressed with such humour, she replied, "Why not! I have seen him and I have seen guards standing at the entrance of others far better than you."

Hadhrat Umar bin Abdul Azeez رحمة الله عليه then asked the reason for her visit and she informed him of the complaints against him.

He replied, "O my aunt! When Rasulullaah ﷺ left this world, he left them in a lush garden. Then such a person took the reins of this Ummat who made no injustice and those that followed him as well but later such people came to power whocarried out grave injustices. I take an oath by Allaah! If Allaah Ta'ala gives me life, I will return matters to their original state."

Hearing this his aunt replied, "Then in doing so is it necessary to besmear the name of those Khulafaa?"

Hadhrat Umar bin Abdul Azeez رحمة الله عليه understood what she was implying and replied, "I am not besmearing the name of anyone. If

someone comes before me claiming his right, it is only incumbent upon me to fulfil his right."

His aunt said, "Your friends and family have complained about you saying that you have taken from them that which was given to them by the previous Khulafaa and the previous Khulafaa did not take it back from them."

Hadhrat Umar bin Abdul Azeez رحمة الله عليه replied, "I have not taken their right."

She said, “That might be correctbut I have heard them opposing you severely and I fear that they might bring upon you a terrible day.”

Hearing this Hadhrat Umar bin Abdul Azeez رحمة الله عليه said enthusiastically, “Should I fear the terrible Day that they will bring upon me or should I fear the terrible Day of Qiyaamah? This is never possible – therefore I supplicate to Allaah Ta’ala to safeguard me from the severity of the Day of Qiyaamah.”

His aunt wished to leave after this but Hadhrat Umar bin Abdul Azeez رحمة الله عليه asked her to sit.

In order to make his aunt understand fully he asked for a Dirham to be brought and a fire to be lit. He then placed the Dirham on the edge of the flame until it was red-hot and all that had been engraved upon it had been removed.

He then said to his aunt, “O my aunt! Do you not have mercy upon your nephew as you would for this Dirham?”

This touched the heart of his aunt and she stood. Finally understanding Hadhrat Umar bin Abdul Azeez رحمة الله عليه she remained silent.

Seeing his aunt silent, Hadhrat Umar bin Abdul Azeez رحمة الله عليه asked, “O my aunt! Say something, have I said something wrong?”

She replied, "O Umar! I had come here with the intention of changing your mind but after hearing your argument I do not have the heart to do so."

She then left and never argued with Hadhrat Umar bin Abdul Azeez رحمۃ اللہ علیہ in this regard again.

The picture of the burning coin was still fresh in her mind and she gathered those people who had sent her to argue with Hadhrat Umar bin Abdul Azeez رحمۃ اللہ علیہ.

She said to them, "You marry your brother, Abdul Azeez, to the progeny of Umar رضی اللہ عنہ and then when his children do something similar to Umar Farooq رضی اللہ عنہ, you complain. Be tolerant of everything that Umar bin Abdul Azeez says and does and you will taste the fruit of your actions."[1]

[1] 'Seerat Ibn Jouziyah', 'Al-Bidaayah wan Nihaayah'

Twenty-ninth Story: Concern for the Aakhirah

The son of Sulaimaan bin Abdul Malik came to see Hadhrat Umar bin Abdul Azeez رحمة الله عليه; his land had been confiscated on account of him not having the proper title deeds.

He asked, “Why do you not return my land?”

Hadhrat Umar bin Abdul Azeez رحمة الله عليه replied, “Allaah forbid! Why should I confiscate your land if you have the proper title deeds?”

The son of Sulaimaan handed over the title deed to Hadhrat Umar bin Abdul Azeez رحمة الله عليه. Seeing the title deed, Hadhrat Umar bin Abdul Azeez رحمة الله عليه asked to whom it belonged to and he replied, "Faasiq bin Hajjaaj."

Hadhrat Umar bin Abdul Azeez رحمة الله عليه remarked, "Then the Muslims are more entitled to it."

Having no reply to give he asked for his title deed to be returned to him but Hadhrat Umar bin Abdul Azeez رحمة الله عليه said, "I did not take it from you, you handed it to me freely. Now I will not return it to you so that you can never make this wrongful claim ever again."

In short Hadhrat Umar bin Abdul Azeez رحمة الله عليه treated the son of Sulaimaan in the same manner as the other governors in establishing justice. He wept and pleaded but Hadhrat Umar bin Abdul Azeez رحمة الله عليه did not yield and maintained his stance of spreading justice.

Mazaahim, the slave of Hadhrat Umar bin Abdul Azeez رحمة الله عليه, later said after he had left, "O Ameerul Mu'mineen! Do you treat the son of Sulaimaan in this manner such that you were not even moved by his tears?"

Hadhrat Umar bin Abdul Azeez رحمة الله عليه replied, "I have such affection for this son of Sulaimaan as if he was one of my own

children but what am I to do? The matter concerns Deen and I will have to answer for it before Allaah."[1]

[1] 'Seerat Ibn Jouziyah'

Thirtieth Story: The Gift of Twenty Thousand Dinaars

Anbasah bin Sa'eed bin Aas was amongst the nobles of the Banu Umayyaah and would sit amongst the Khulafaa often. He was so wealthy that he had no need for more but greed had overcome him and he continued asking for allowances from the Khulafaa.

Sulaimaan had given him twenty thousand Dinaars as a gift before passing away. He had written a letter to him with the instruction to take the sum from the Baitul-Maal. Anbasah was very pleased with this letter but Sulaimaan passed away before he could draw this amount form the Baitul-Maal. Now he had to present this letter to the new Khalifah and unfortunately for him the new Khalifah happened to be Hadhrat Umar bin Abdul Azeez رحمة الله عليه. He, however, was not despondent as Hadhrat Umar bin Abdul Azeez رحمة الله عليه was a close friend.

Anbasah then came to see Hadhrat Umar bin Abdul Azeez رحمة الله عليه one day and found a large number of the Banu Umayyaah standing outside his door. They allowed him to pass, asking him to inform them if his need was fulfilled or not.

Anbasah went before Hadhrat Umar bin Abdul Azeez رحمة الله عليه and said, "O Ameerul Mu'mineen! We are family and your family is standing at your door requesting you to treat them in the same manner that the previous Khulafaa treated them."

Hadhrat Umar bin Abdul Azeez رحمة الله عليه replied, "Anbasah! I do not have any wealth of my own to give them and as far as the Baitul-Maal is concerned, the general public have the same right to it as you. Their rights cannot be discarded because of family relation. If everyone will adopt the same point of view as you have then surely the punishment of Allaah will descend upon you."

Hearing this firm reply, Anbasah said, "O Ameerul Mu'mineen! Under the circumstances, your family then seeks your permission to go elsewhere."

Hadhrat Umar bin Abdul Azeez replied, "Let them go wherever they wish, I have permitted them to do so but do not cause harm to any Dhimmi[1]."

Anbasah then added his request, "O Ameerul Mu'mineen! Sulaimaan bin Abdul Malik had given me a gift but he passed away before I could collect it; please allow me to collect it. Our relationship is the same and I am more closerto you then I was to Sulaimaan."

Hadhrat Umar bin Abdul Azeez asked what the amount was and Anbasah replied that it was twenty thousand Dinaars.

Hadhrat Umar bin Abdul Azeez gasped on hearing such an huge amount and said, **"Twenty thousand Dinaars can attend to the needs of four thousand households; how can I give such an amount to one person. I take an oath by Allaah that I will not give it to you."**

Anbasah replied, "Then permit me to also migrate with your people."

Hadhrat Umar bin Abdul Azeez responded, "I permit you to migrate."

Anbasah then narrates that he left and as he was about to exit the door, **Hadhrat Umar bin Abdul Azeez called him and said, "Remember death often, if you are in difficulty then remembrance of death will remove your difficulty and if you are in prosperity then the remembrance of death will make the world seem insignificant."**

Anbasah says that he felt as if Hadhrat Umar bin Abdul Azeez was mocking him and he turned to leave when again Hadhrat Umar bin Abdul Azeez called him and said, "It seems to me that you do not really wish to migrate as you are already a wealthy person. If

[1] A disbeliever residing in the Islaamic state paying Jizyah (defence tax).

you wish, I am about to sell the belongings of Sulaimaan – why do you not purchase it? Perhaps it will prove profitable for you."

Anbasah says that he remained and took the advice of Hadhrat Umar bin Abdul Azeez رحمة الله عليه as a blessing. He purchased the belongings of Sulaimaan for one hundred thousand Dirhams which he then sold in Iraq for two hundred thousand Dirhams.[1]

[1] 'Seerat Ibn Jouziyah'

Thirty-first Story: If he Complies so be it, if not Behead him

Ruh was the son of Waleed bin Abdul Malik, who was abusive and oppressive in nature and people feared him. Waleed bin Abdul Malik had awarded him a large portion of property in the city of Hims, awarding him title deeds to it as well.

The people of Hims complained to Hadhrat Umar bin Abdul Azeez رحمة الله عليه about this, who in turn instructed Ruh to return their property as it had been proven to be theirs.

However, Ruh was still adamant that the property belonged to him and after leaving Hadhrat Umar bin Abdul Azeez رحمة الله عليه, they all returned back to Hims together. On route Ruh bin Waleed threatened the people of Hims and they returned once again to Hadhrat Umar bin Abdul Azeez رحمة الله عليه.

Hadhrat Umar bin Abdul Azeez رحمة الله عليه summoned one of his soldiers, Ka'ab bin Haamid, and instructed him, **"Go to Ruh bin Waleed and instruct him to return the property to the people of Hims, if he complies then so be it, if not then behead him."**

Ka'ab bin Maalik went to Ruh bin Waleed with a naked sword in his hand. When Ruh saw the soldier approaching with the unsheathed sword, he began trembling and quickly returned the property to the people.[1]

[1] 'Sayyidina Umar bin Abdul Azeez'

Thirty-second Story: The Governors at his Door

Once all the governors gathered at the door of Hadhrat Umar bin Abdul Azeez رحمة الله عليه while he was resting inside.

They said to his son, Abdul Malik, "Either allow us to enter or take this message to your father, 'The previous Khulafaa would send gifts to us, they recognised our rank and status, but you have deprived us from everything.'"

Abdul Malik passed the message on to his father and he replied, "Tell them that I fear the punishment of Allaah for disobeying Him, **therefore I will not give them any impermissible gifts."**[1]

[1] 'Seerat Umar bin Abdul Azeez', 'Al-Khalifatul Aadil Umar bin Abdul Azeez'

Thirty-third Story: The Dream of Hadhrat Umar

Hadhrat Umar bin Abdul Azeez was just and fair to all and never favoured any person over another, even his own family members were not shown preferential treatment. They soon complained about this.

Anbasah bin Sa'eed once came to him and said, "We are your family relations and have a right over you."

Hadhrat Umar bin Abdul Azeez replied, "My wealth is insufficient to see to your needs and your right in the Baitul-Maal does not exceed the person residing in 'Bark Ghamaad' (a town situated on the furthest border of the Islaamic Empire). I take an oath by Allaah! If the rest of the world were to have a similar view as you then the punishment of Allaah would descend on all."[1]

[1] 'Al-Bidaayah wan Nihaayah'

Thirty-fourth Story: Principle of Daily Life

In ending all forms of injustice and oppression, Hadhrat Umar bin Abdul Azeez رحمۃ اللہ enforced a prohibition on all traders to not overcharge their customers, at the same time he did not stipulate any punishment for this.

Usaamah bin Zaid Tanookhi was the governor of Egypt and while serving as governor, he purchased peppers to the value of twenty thousand Dinaars from Moosa bin Marwaan which he had intended to give to Waleed bin Abdul Malik as a gift for the Emperor of Rome.

When Hadhrat Umar bin Abdul Azeez رحمۃ اللہ became Khalifah, Moosa bin Marwaan arrived seeking payment for the peppers, instructing him to write to Hayyaan bin Sareeh to issue the payment.

Hadhrat Umar bin Abdul Azeez رحمۃ اللہ enquired for whom the payment was and Moosa bin Marwaan said that it was for himself. Hadhrat Umar bin Abdul Azeez رحمۃ اللہ said, "How did you become entitled to such an exorbitant amount?"

Moosa bin Marwaan replied that he was a trader.

Hadhrat Umar bin Abdul Azeez رحمۃ اللہ looked him straight in the eye and said, "Traders are deceivers, and deceivers will be in Jahannam."

He then instructed a letter to be written of payment to Moosa bin Marwaan.

Moosa says that he never went before Hadhrat Umar bin Abdul Azeez رحمۃ اللہ after this incident and Hadhrat Umar bin Abdul Azeez رحمۃ اللہ ordered his governor never to deal with me again.[1]

[1] 'Sayyidina Umar bin Abdul Azeez'

Thirty-fifth Story: Use a bit of Prudence

Hadhrat Umar bin Abdul Azeez رحمة الله عليه ended all forms of unnecessary expenditure and wastage by government officials. He also constantly reminded them that the public treasury did not belong to them but rather they were only its trustees so they had to exercise caution in its usage.

It has been reported in 'Tabqaat Ibn Sa'ad' that Abu Bakr bin Hazam had written to Sulaimaan bin Abdul Malik requesting him to increase the budget for all writing material but Sulaimaan had passed away on the same day that the letter arrived and therefore the matter could not be dealt with.

When Hadhrat Umar bin Abul Azeez رحمة الله عليه became Khalifah, Abu Bakr bin Hazam made the same request and Hadhrat Umar bin Abdul Azeez رحمة الله عليه replied, "Remember the days when you used to return home from Masjidun Nabawi in the dark, walking in the mud and today, by Allaah, your condition is much better. **The expenditure of such things cannot be increased, use a finer pen and write closer together. Use a bit of prudence. I will never spend the wealth of the Muslims on those things that do not benefit them."**[1]

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[1] 'Tabqaat Ibn Sa'ad', "A'alaamun Nubalaa'

Thirty-sixth Story: Their Advocate will be Hadhrat Muhammad ﷺ

Hadhrat Athaar رحمة الله went to check on the family of Hadhrat Umar bin Abdul Azeez رحمة الله after he passed away and enquired about him.

His wife replied, "When Umar bin Abdul Azeez رحمة الله became Khalifah the responsibility of all Muslims fell on his shoulders, which worried him and would make him weep. **I once went to him one night and found him sitting on his Musallaa (prayer mat) crying so much that his beard had become wet.**

I asked him what was wrong and he replied, 'The responsibility of the entire Ummat rests upon my shoulders. I now have to tend to the hungry, the poor, the weak, the sick, the Mujaahideen, the oppressed, the disabled, the prisoners, the old, the widow,s and the orphans; I was just thinking about all of those who have large families but no wealth and all these people who live in different areas. **I thought to myself that soon on the Day of Qiyaamah they will claim their right from me and their advocate will be Hadhrat Muhammad ﷺ. I fear that I will lose this case and it is with this fear that I weep.'"[1]**

[1] 'Seerat Umar bin Abdul Azeez'

Thirty-seventh Story: Allaah, His Servants, and You

A severe drought took place during the Khilaafat of Hadhrat Umar bin Abdul Azeez رحمة الله عليه and a delegation of Arabs had arrived in the capital, seeking the assistance of the Khalifah.

They chose one of them to act as their spokesperson and he said,"O Ameerul Mu'mineen! We have come to you in dire necessity; our skin has become dry, and our bones brittle and now our problems can only be solved from the Baitul-Maal. The wealth of the Baitul-Maal can be divided into three; a share for Allaah, a share for the Believers and a share for yourself. Allaah Ta'ala has no need for His share and the share of the believers should be given to those who need it and as far as your share is concerned, you may give it to us as Sadaqah."

When Hadhrat Umar bin Abdul Azeez رحمة الله عليه heard their pleas, he was moved to tears and he ordered that all their needs should be seen to from the Baitul-Maal.[1]

[1] 'Sayyidina Umar bin Abdul Azeez'

Thirty-eighth Story: What is the Condition of that Beggar?

Hadhrat Umar bin Abdul Azeez رحمة الله عليه was always concerned that no person under him should go hungry or suffer from poverty.

One day a person came to him in Madinah and enquired, "What is the condition of that beggar who used to sit on that corner?"

Hadhrat Umar bin Abdul Azeez رحمة الله عليه replied, "He no longer sits there. Allaah Ta'ala has made him independent of begging."[1]

[1] 'Seerat Umar bin Abdul Azeez'

Thirty-ninth Story: Safeguarding the Wealth of the Muslims

Hadhrat Umar bin Abdul Azeez regarded the Baitul-Maal as the wealth of the Muslims and sincerely believed that only they had a right to it; not even the Ameerul Mu'mineen had a share of it.

Hadhrat Wahab bin Munabbih who was a pious saint of Allaah and treasurer of the Baitul-Maal, was also treated in the same manner as a righteous Khalifah should treat one.

Once Wahab bin Munabbih informed the Khalifah that one dinar could not be accounted for in the Baitul-Maal (in some narrations a few Dinaars have been reported).

Hadhrat Umar bin Abdul Azeez replied, "I do not accuse you of anything but the believers will take account from me for this missing Dinaar, therefore replace whatever is missing from the Baitul-Maal."

Wahab bin Munabbih then re-placed the missing amount from his own pocket.[1]

[1] 'Seerat Ibn Jouziyah'

Fortieth Story: His Son's Wedding

Hadhrat Umar bin Abdul Azeez رحمۃ اللہ علیہ's son once asked for his marriage expenses to be taken care of from the Baitul-Maal. The Khulafaa before him would ensure that the expenses of their sons' marriages were taken care of from the Baitul-Maal.

Hadhrat Umar bin Abdul Azeez رحمۃ اللہ علیہ himself had issued a decree that the wedding expenses of the poor and needy will be paid for by the public treasury and his son was also amongst the poor and needy. He might have been the son of the Khalifah but the Khalifah was also poor.

Nevertheless, Hadhrat Umar bin Abdul Azeez رحمۃ اللہ علیہ **rejected the request of his son merely because he had one wife already and was intending to marry for the second time.** Hadhrat Umar bin Abdul Azeez رحمۃ اللہ علیہ not only rejected his request but became angry with him as well – he wrote to him:

"I have received your letter and it seems as if you are suggesting that I use the wealth of the Muslims to assist you in increasing your wives whereas the children of the Muhaajireen do not have enough to marry even one wife to bring them solace. **Listen well! I warn you never to make such a request from me again.** Gather your possessions and utensils, sell them, and raise the money on your own."

After sending this letter to his son, he wrote to the Governor of Kufah, "You have returned an amount after tending to the needs of the army, keep this amount and give it to those who have debts or those who have married but are unable to fulfil their daily requirements."[1]

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[1] 'Sayyidina Umar bin Abdul Azeez'

Forty-first Story: Government Property

Hadhrat Umar was the one Khalifah who did not allow even the noble class to make use of government property, slaves, and animals for their own personal use.

Once a slave seated one of the noble class upon a government horse without the permission of the Khalifah. This was a small matter for the previous Khalifah and they would often use government slaves and animals for their own personal needs.

However,on the other hand, Hadhrat Umar bin Abdul Azeez رحمۃ اللہ علیہ said to him,"Until you do not pay for the usage of this animal, I will not allow you to move."

The person quickly paid for the usage of the animal.[1]

[1] ibid

Forty-second Story: Do not Delay in Paying Zakaat

In accordance with the instruction of Hadhrat Umar bin Abdul Azeez رحمة الله عليه the collectors of Zakaat did not delay in distributing it and if they did they were severely rebuked for having done so.

Once a person had given a huge sum as Zakaat and the collector did not distribute it, thinking that he will ask Hadhrat Umar bin Abdul Azeez رحمة الله عليه about it first.

Hadhrat Umar bin Abdul Azeez رحمة الله عليه wrote to him, "By Allaah! People have found us to be differing in opinion. Why did you not distribute the Zakaat as yet? As soon as you receive this letter ensure that it reaches those entitled to it."[1]

[1] 'Seerat Ibn Jouziyah'

Forty-third Story: Fulfilling the Rights of the Dhimmis

When Hadhrat Umar bin Abdul Azeez رحمة الله عليه began rectifying the wrongs of the previous Khulafaa and returning that which they had forcefully taken, **the land wrongfully seized from the Dhimmis were also returned.**

During this time a Dhimmi claimed that Abbaas bin Waleed, who was the pride of the royal family, had forcefully taken his land.

Hadhrat Umar bin Abdul Azeez رحمة الله عليه asked Abbaas bin Waleed to counter his claim and he said, "Waleed gifted this land to me and I have a title deed for it."

The Dhimmi replied, "O Ameerul Mu'mineen! I demand that you decide this matter in conformance with the Book of Allaah."

Hadhrat Umar bin Abdul Azeez رحمة الله عليه replied, "The Book of Allaahhas preference over the title deed of Waleed." He then ordered the land be returned back to the Dhimmi.[1]

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[1] 'Al-Bidaayah wan Nihaayah'

Forty-fourth Story: Treating the Dhimmis with Kindness

It was the decree of Hadhrat Umar bin Abdul Azeez that no Muslim was to seize the property of any Dhimmi.

The result of this decree was that no Muslim could lay a hand upon the property or possession of any non-Muslim residing in the Muslim lands and if he did then he was punished.

Rabeah Shoudi once confiscated a horse of a Dhimmi to carry out some official task. This was not a major issue and would occur frequently before Hadhrat Umar bin Abdul Azeez رحمة الله عليه but as soon as he heard of this he ordered Rabeah to be given forty lashes as a warning to all.[1]

[1] 'Tabqaat Ibn Sa'ad'

Forty-fifth Story: Protecting the Places of worship of Dhimmis

On one occasion two Khaarijis came and asked Hadhrat Umar bin Abdul Azeez رحمة الله عليه about the Dhimmis, whether one could burden them more than they can bear.

He replied, “When Allaah Ta’ala only burdens a person with what he is able to bear then who are we to do otherwise?”

They then asked what the problem was with destroying the places of worship of the Dhimmis.

Hadhrat Umar bin Abdul Azeez رحمة الله عليه replied, “Never ever do that!”

They tried hard to convince him but he did not accept their opinion and said, **“Their places of worship are included in that which is of benefit to them.”**[1]

[1] ‘Sayyidina Umar bin Abdul Azeez’

Forty-sixth Story: Concern for the Ease of Others

Whenever Hadhrat Umar bin Abdul Azeez رحمۃ اللہ علیہ was convinced that something was for the benefit of others, he did it immediately.

Adie bin Fudhail came to Hadhrat Umar bin Abdul Azeez رحمۃ اللہ علیہ seeking permission to have a well dug in Adhbah.

Hadhrat Umar bin Abdul Azeez رحمۃ اللہ علیہ enquired where Adhbah was and he was told that it was situated two days journey from Basra.

Hadhrat Umar bin Abdul Azeez was sad to learn that there was no water there and ordered it to be dug so that all travellers can benefit from it.

The well was then dug and all people derived great benefit from it.

Forty-seventh Story: No Jizyah Upon those Who Embrace Islaam

Hadhrat Umar bin Abdul Azeez رحمة الله عليه strived to ensure that Islaam spread across the entire land and people abandon the path of deviation.

He constantly encouraged his governors to invite the Dhimmis to Islaam and when any governor complained that by the Dhimmis embracing Islaam the treasuries will be depleted then he would reprimand him severely.

He wrote to Abdul Hameed bin Abdur Rahmaan, "You have written to me informing me that many Jews, Christians and Zoroastrians have embraced Islaam from Heerah and yet you continue to levy heavy taxes upon them. You asked if you could continue demanding Jizyah from them;**remember that Allaah Ta'ala sent Rasulullaah ﷺ as a propagator of the truth and not as a collector of Jizyah.** If a non-Muslim embraces Islaam then Zakaat will be collected from them and not Jizyah. Their inheritance is for their friends and relatives and only if they have none will it be given to the Baitul–Maal. Only if they commit a crime will a penalty will be taken from their wealth."[1]

[1] 'Sayyidina Umar bin Abdul Azeez'

Forty-eighth Story: Unconcern for the Khilaafat

A few members of the Banu Umayyaah came to Hadhrat Umar bin Abdul Azeez رحمة الله عليه and complained that he did not treat them with the same kindness as the previous Khulafaa did and had disgraced them by causing them to live in difficulty. **They were nowunable to live in the same luxury that they had become accustomed to.**

In this manner they expressed their disappointment with him and Hadhrat Umar bin Abdul Azeez رحمة الله عليه listened silently to them.

Finally he said,**"If you ever come speak to me in this manner again then not only will I surrender the Khilaafat and move to Madinah but I will let the Khilaafat be decided by Shura (counsel). I see Qaasim bin Abdullaah as a worthy candidate."**[1]

[1] 'Tabqaat Ibn Sa'ad'

Forty-ninth Story: Ancestry is not the Basis of Honour

Hadhrat Umar bin Abdul Azeez wrote to Abu Bakr bin Muhammad that **no person will be given preference because of him being related to the royal family, as they are equal in rank to the other Muslims.**

Hadhrat Umar bin Abdul Azeez practically demonstrated this when the case of Maslamah bin Abdul Malik was presented before him. Maslamah entered the court and sat alongside Hadhrat Umar bin Abdul Azeez.

Hadhrat Umar bin Abdu Azeez said to him, "You do not have the right to sit here when your case is being deliberated upon and the plaintiff is present. **Either sit with the rest of the people or appoint someone to act as your advocate (and you can leave)." This statement was made to his own brother-on-law (his wife's brother).**[1]

[1] 'Seerat Umar bin Abdul Azeez'

Fiftieth Story: The Insight of Hadhrat Umar bin Abdul Azeez

Whenever Hadhrat Umar bin Abdul Azeez intended to appoint someone to act a governor, he would carry out a complete background check about him. Was he was pure-hearted or evil? What is his level of knowledge and his inner and outer condition? Only when he was completely convinced about his character, would he appoint him as governor.

Bilaal bin Abi Burdah was denied governorship on account of such a background check.

Bilaal bin Abi Burdah was an intelligent, perceptive, and well-educated person. Outwardly he seemed to be very pious but the inner condition was another story altogether. **He was greedy, and power hungry.**

He came to see Hadhrat Umar bin Abdul Azeez in Khanaadhirah and congratulated him on becoming Khalifah in the following words,"O Ameerul Mu'mineen! If any person has been honoured with Khilaafat then it is you and if Khilaafat has ever been beautified by anyone then it is by you."

After praising Hadhrat Umar bin Abdul Azeez he went to the Masjid and engaged himself in Salaah.

Hadhrat Umar bin Abdul Azeez summoned Alaa'a bin Mugheerah and said to him, "If his inner condition is the same as his outer then we have found a governor for Iraq and it will be incumbent upon us to take advantage of his abilities."

Alaa'a bin Mugheerah replied, "I will investigate and inform you accordingly."

Alaa'a bin Mugheerah then went into the Masjid and saw that Bilaal bin Abi Burdah was performing continuous Nafl Salaah; this was between Maghrib and Isha.

Alaa'a then said to him, "Finish your Salaah quickly, I wish to discuss an important matter with you."

Bilaal bin Abi Burdah completed his Salaah and sat before Alaa'a bin Mugheerah. Alaa'a then asked, "You know the rank that I have in the eyes of Ameerul Mu'mineen and that he would accept my opinion if I were to suggest your name as governor of Iraq. If I were to do so what would you give me?"

Bilaal bin Abi Burdah replied, "I will give you one year's salary, which is one hundred thousand Dirhams."

Alaa'a bin Mugheerah asked him to guarantee that in writing and Bilaal bin Abi Burdah, in his greed, quickly went home and returned with a written guarantee to give Alaa'a bin Mugheerah one year's salary if he assisted him in becoming governor.

Alaa'a took this letter to Hadhrat Umar bin Abdul Azeez رحمة الله عليه.

After reading it Hadhrat Umar bin Abdul Azeez رحمة الله عليه wrote this to the governor of Kufah, "We were fooled by Bilaal bin Abi Burdah and were about to be trapped by his deception. When we raised the stakes, his true colours were discovered."[1]

[1] 'Seerat Umar bin Abdul Azeez'

Fifty-first Story: The Inner Condition

A person from Khurasaan came to see Hadhrat Umar bin Abdul Azeez رحمه الله and said, "O Ameerul Mu'mineen! I had a dream in which a person said to me, 'When the scarred one of the Banu Umayyaah will come to power, he will fill the earth with justice and piety after it was filled with oppression." When Waleed bin Abdul Malik came to power, I saw that he had no scar. When Sulaimaan bin Abdul Malik came to power then, too, I saw that he had no scar but when you came to power, I see that you are the scarred one who was referred to in my dream.'"

Hadhrat Umar bin Abdul Azeez رحمه الله asked, "Do you recite the Quraan?"

The Khurasaani replied that he did.

Hadhrat Umar bin Abdul Azeez رحمه الله asked him, "By the Being who has granted you the wealth of the Quraan, did you truly see this dream?"

The Khurasaani replied that he most certainly had.

Hadhrat Umar bin Abdul Azeez رحمه الله then allowed him to stay in the official guesthouse where he left him for two months.

Two months later Hadhrat Umar bin Abdul Azeez رحمه الله called him again and asked him if he knew why he had kept him waiting and the Khurasaani replied that he had no idea.

Hadhrat Umar bin Abdul Azeez رحمه الله said, "I sent someone to carry out a background check on you and he has discovered that both your enemies and your friends have the same sentiments about you."

The Khurasaani understood what Hadhrat Umar bin Abdul Azeez رحمه الله was implying and quietly returned back to his country.[1]

[1] 'Sayyidina Umar bin Abdul Azeez'

Fifty-second Story: The Piece of Amber

It is reported in a narration that a piece of Amber was brought before Hadhrat Umar bin Abdul Azeez رحمة الله عليه after the demise of Sulaimaan bin Abdul Malik.

A person in the crowd was waiting for this to be brought as he had intended to claim it for himself. When the Amber was brought forward, he stood and said, "O Ameerul Mu'mineen! This piece of Amber is mine. I sold it to Sulaimaan for seven thousand Dirhams when its true value is more than eighteen thousand Dirhams."

Hadhrat Umar bin Abdul Azeez رحمة الله عليه said, "May Allaah have mercy on you! Did he threaten you into selling it to him?"

"No, not at all," was the reply.

"Did he seize it from you or steal it from you?" asked Hadhrat Umar bin Abdul Azeez رحمة الله عليه.

The man replied once again, "No not at all."

Hadhrat Umar bin Abdul Azeez رحمة الله عليه was confused and asked, "Then how is it yours?"

The man simply stated that it belonged to him.

Hadhrat Umar bin Abdul Azeez رحمة الله عليه instructed that a date be set for a case as it seemed as if this Amber did not belong to Sulaimaan bin Abdul Malik.[1]

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[1] ibid

Fifty-third Story: The Khalifah in the Courts of Justice

It was the view of Hadhrat Umar bin Abdul Azeez رحمۃ اللہ علیہ that justice could not properly be established until the Qaadhi has absolute authority in passing verdicts and the decision he makes cannot be overruled. He also deemed it necessary that the verdict of the Qaadhi must apply to all and sundry, even the Khalifah.

On one occasion an Egyptian slave from Halwaan came to Hadhrat Umar bin Abdul Azeez رحمۃ اللہ علیہ claiming that his father, Abdul Azeez, had seized his property unlawfully while acting as governor of Egypt. He also severely rebuked Hadhrat Umar bin Abdul Azeezرحمۃ اللہ علیہ, who was already sympathetic to such people.

However, Hadhrat Umar bin Abdul Azeez رحمۃ اللہ علیہ could not arrive at a decision and gave this advise to the Egyptian slave, "Do not fightor quarrel with me for this land as my brother and sister also have a share in it. If I return this land to you merely on your word then what will become of their shares? Therefore, the best route for you is to take this matter up with the Qaadhi."

The case was brought before the Qaadhi, who heard the testimonies of both sides and then ruled in favour of the Egyptian slave.

Hadhrat Umar bin Abdul Azeez رحمۃ اللہ علیہ informed the Qaadhi that he spent an additional one million Dirhams on developing the land on which the Qaadhi ruled that Hadhrat Umar bin Abdul Azeez رحمۃ اللہ علیہ would receive a share from the profits of this land until the amount he had invested in the land had been paid back.

The Qaadhi then ordered the land to be returned to the slave and Hadhrat Umar bin Abdul Azeez رحمۃ اللہ علیہ praised the ruling of the Qaadhi and he himself wrote the new title deed for the Egyptian slave.[1]

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[1] 'Seerat Umar bin Abdul Azeez', 'Al-Bidaayah wan Nihaayah'

Fifty-fourth Story: Forgiving the Slave who attempted to poison him

Hadhrat Umar bin Abdul Azeez رحمة الله عليه was a thorn in the side of the Umayyads and they decided to get rid of him once and for all. They paid his slave one thousand Dinaars to poison him.

Hadhrat Umar bin Abdul Azeez رحمة الله عليه later learnt that the slave was responsible but still did not punish the slave and rather set him free and placed the thousand Dinaars in the Baitul-Maal.

A doctor was called but he refused treatment. Perhaps he did this so that the crime of the slave against him would not be publicised resulting in the ultimate punishment of the slave.

He said, "Even if I knew that the cure was in the lobe of my ear, I would not stretch my hand towards it."[1]

[1] 'Al-Bidaayah wan Nihaayah', 'Taareekhul Khulafaa'

Fifty-fifth Story: The Supplication of the Saint

The demise of Hadhrat Umar bin Abdul Azeez رحمة الله عليه was a result of the supplication of a saint.

Abdullaah bin Zakariyya رحمة الله عليه was a great saint of Allaah. Hadhrat Umar bin Abdul Azeez رحمة الله عليه summoned him and said, "I have called you for an extremely important task but before I tell you what it is, you have to promise me that you will carry it out."

Hadhrat Abdullaah bin Zakariyya رحمة الله عليه said that he would do whatever was asked for him but Hadhrat Umar bin Abdul Azeez رحمة الله عليه insisted that he take an oath first. Hadhrat Abdullaah bin Zakariyya رحمة الله عليه took an oath that he would do whatever Hadhrat Umar bin Abdul Azeez رحمة الله عليه would ask of him.

Hadhrat Umar bin Abdul Azeez رحمة الله عليه instructed him, **"Supplicate to Allaah that He call me unto him."**

Hadhrat Abdullaah رحمة الله عليه replied, "If I were to do that then I would be the worst of people and the greatest enemy of the Ummat of Rasulullaah صلى الله عليه وسلم."

Hadhrat Umar bin Abdul Azeez رحمة الله عليه reminded him of the oath he had taken. Finally Hadhrat Abdullaah رحمة الله عليه gave in and supplicated to Allaah but added to it, "O Allaah! And do not keep me alive after the death of Umar bin Abdul Azeez."

As he was supplicating, the son of Hadhrat Umar bin Abdul Azeez رحمة الله عليه entered, who was very beloved to him and he asked, "Include him as well as I love him dearly."

Hadhrat Abdullaah رحمة الله عليه supplicated for him as well and soon after Hadhrat Umar bin Abdul Azeez رحمة الله عليه passed away, Hadhrat Abdullaah bin Zakariyya رحمة الله عليه and Hadhrat Umar bin Abdul Azeez رحمة الله عليه's son passed away.[1]

[1] 'Seerat Ibn Abdul Hakam'

Fifty-sixth Story: Advice to the Khalifah after Him

When the condition of Hadhrat Umar bin Abdul Azeez رحمة الله عليه worsened and he lost all hope of living, he wrote the following advice to the Khalifah after him, Yazeed bin Abdul Malik:

"I write this in that condition that I have become weak due to my illness and strength has left my limbs. You know full well that I will be questioned about the matter of Khilaafat on the Day of Qiyaamah and I will be taken into account for it such that I will be unable to conceal anything as Allaah Ta'ala has said,

"We will relate to them the incidents (of their lives) entirely and We were not absent (but witnessed everything they did)."

If Allaah Ta'ala is pleased with me then I am successful and I have been saved from an eternal punishment but if He is angry with me then no amount of lamenting will suffice for what is about to happen to me. I ask Allaah, Who Alone is Worthy of Worship, with complete humility, to enter me in to His Mercy and save me from the punishment of Jahannam and grant me Jannatul-Firdaus.

I advise you [to] adopt Taqwa and tend to your flock, as you too will only live for a few days. You should be weary at all times that you do not issue such a decree, either in ignorance or error, for which you will not be able to account for. Sulaimaan bin Abdul Malik was a servant of Allaah, he passed away and made me the Khalifah after him and decreed that you be Khalifah after me. If this was done so that I could marry many wives or gather wealth then what Allaah Ta'ala has granted me is better than anything any person can accumulate yet I still fear the harsh and severed conditions of the reckoning unless Allaah Ta'ala assists me."[1]

Maslamah bin Abdul Malik was also sitting with Hadhrat Umar bin Abdul Azeez رحمة الله عليه at that time and he said, "O Ameerul Mu'mineen! You always kept your wives and children far away from this wealth

[1] 'Seerat Umar bin Abdul Azeez'

and now you are leaving them in such a condition that they possess nothing. Make a bequest for me or any other person to take care of them after you."

Hadhrat Umar bin Abdul Azeez رحمة الله عليه asked to be seated upright, after which he said, "You say that I always kept them away from this wealth but I take an oath by Allaah that I never deprived them of their rights but deprived them of what was not their right. You say that I should make a bequest for you or some other family member to take care of them; listen carefully, their guardian is Allaah, who is the guardian of the pious. If my son will adopt Taqwa then Allaah Ta'ala will open many doors for him and if he immerses himself in sin then I will not be the one who assisted him in sin."

Hadhrat Umar bin Abdul Azeez رحمة الله عليه then called his children and with tears in his eyes addressed them, "O my children! May I be sacrificed for you! I have left you empty-handed but I am thankful to Allaah that I left you in a good condition. O my children! You will not meet any Arab or Dhimmi who does not have a right over you. **O my children! One of two options was before your father; he could have made you wealthy and made his abode in Jahannam or he could leave you dependent and make his abode in Jannat. Now go and Allaah Ta'ala will look after you."**[1]

[1] 'Al-Bidaayah wan Nihaayah', 'Al-Khalifatul Aadil'

Fifty-seventh Story: Final Moments

Hadhrat Umar bin Abdul Azeez رحمة الله عليه was now mentally prepared for his final journey to the Aakhirah and began making the necessary arrangements for his burial.

He purchased a small piece of land from a Dhimmi to be buried in but the Dhimmi refused to accept payment saying, "This is a blessing for me that you will be buried in my land." However Hadhrat Umar bin Abdul Azeez رحمة الله عليه did not accept this and insisted on paying him. **He then made a few bequests with regards to his burial that the nails and hairs of Rasulullaah صلى الله عليه وسلم be placed in his Kafan (shroud).**

The time of his death then neared and he began reciting the following verse,

"This (Jannah) is the (last) Home of the Aakhirah, which We shall assign (give) to those who do not desire pomp (glory) on earth nor corruption. The (best) outcome (ultimate) shall be for those with Taqwa (Allaah-fearing ones)." *(Surah Qasas: 83)*

While reciting this verse, his soul departed from his body.

In one narration it is reported that when the illness of Hadhrat Umar bin Abdul Azeez رحمة الله عليه became worse, a priest came to see him, bearing some fruits as a gift. Hadhrat Umar bin Abdul Azeez رحمة الله عليه accepted it and instructed his household to pay for it but the priest refused to accept payment. Hadhrat Umar bin Abdul Azeez رحمة الله عليه insisted until the priest accepted the payment. He then informed him that he was unlikely to recover from this illness, which struck the priest like a ton of bricks and the priest began to weep.

Hadhrat Umar bin Abdul Azeez رحمة الله عليه then said, "I have learnt that the land adjacent to the church belongs to you; will you lease a piece of it for one year, after which you are free do as you please."

In short Hadhrat Umar bin Abdul Azeez رحمة الله عليه purchased a small piece of land from this priest for his grave and paid for it. There is difference of opinion with regards to the price paid; some narrations mention two Dinaars whereas others mention fifty Dinaars."[1]

[1] 'Al-Aqdul Fareed', 'Al-Khalifatul Aadil'

Fifty-eighth Story: Your Fragrance will lingeron

Hadhrat Umar bin Abdul Azeez رحمة الله عليه was buried in the same grave he had purchased.

Hadhrat Maslamah bin Abdul Malik said while standing over his grave, "By Allaah! You were always lenient and forbearing right up until you were lowered into your grave."

A year after his burial, the priest had the right to plough the land if he so wished, in accordance with the instruction of Hadhrat Umar bin Abdul Azeez رحمة الله عليه, **but the priest did not and instead separated it from his land. He would take care of this grave and made a separate road to it.** People would come visit the grave of Hadhrat Umar bin Abdul Azeez رحمة الله عليه and supplicate for him.

Hishaam bin Al-Ghaar reports that they had camped at a place when returning from Kareem Daabiq and as they were about to leave they found that Hadhrat Makhool رحمة الله عليه was missing. Hadhrat Makhool رحمة الله عليه returned after a long while and they asked him where he had been.

He replied, "I went to the grave of Umar bin Abdul Azeez رحمة الله عليه, which is five miles from here. I supplicated for you all and returned."

Hadhrat Makhool then said, "If I were to take an oath that Hadhrat Umar bin Abdul Azeez رحمة الله عليه was the most Allaah-fearing of all his contemporaries and none was more pious than him then my oath will not be false."[1]

[1] Seerat Ibn Jouziyah'

Fifty-ninth Story: The Results of Good Upbringing

Hadhrat Umar bin Abdul Azeez had twelve sons but of the twelve, Abdul Malik was the most pious and pure-hearted. Hadhrat Umar bin Abdul Azeez was also very proud of him. Abdul Malik's decisions closely resembled the opinion of his father in what was to be done with forcefully seized land and his opinion was taken into account.

Maymoon bin Mehraan reports that Hadhrat Umar bin Abdul Azeez summoned him, Makhool, and Qalaabah and said to them, "What is your opinion about that wealth that has been taken from the people wrongfully?"

The opinion of Makhool was not liked by Hadhrat Umar bin Abdul Azeez who said, "I think that in the future more caution should be exercised and let what happened in the past be."

Maymoon bin Mehraan said, **"Ameerul Mu'mineen! Why do you not ask the opinion of your son, Abdul Malik, as he is no less than us in rank. He has studied Fiqh and Hadeeth and is recognised among the Fuqahaa of Madinah."**

When Abdul Malik arrived, he was asked the same question, and he replied, "I am of the opinion that they should be returned to their rightful owners and if you fail to do so then you will also be guilty of usurping their rights."[1]

[1] 'Sayyidina Umar bin Abdul Azeez'

Sixtieth Story: The Value and Status of Khilafaat

Abdul Malik bin Abdul Azeez had greater control over his anger than his father, even from a young age.

It has been reported that once Hadhrat Umar bin Abdul Azeez became angry and later, after his anger had subsided, Abdul Malik said to him, “O Ameerul Mu’mineen! Is this the appreciation you show for the mercy of Allaah, which He has showered upon you and that He has elevated you above others and made you their Ameer, that you become so angry as I have just witnessed?”

Hadhrat Umar bin Abul Azeez asked him to repeat his words again and after repeating it Hadhrat Umar bin Abdul Azeez asked, “Abdul Malik! Do you not become angry?”

Abdul Malik replied, “What use will my back be to me if I do not remove the burden of anger from it, such that I do not even display the slightest bit of anger.”[1]

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[1] ibid

Sixty-first Story: A Great Father and Great Son

After Hadhrat Umar bin Abdul Azeez had buried Sulaimaan bin Abdul Malik, he began returning all the usurped wealth back to the public treasury, selling all unnecessary government commodities and freeing all the state slaves. However, he still could not sleep that night. The next morning he continued with the same task until the Zuhr Salaah.

After Zuhr Salaah he intended to rest for a while but his son Abdul Malik came to him and the following conversation ensued:

Abdul Malik: 'O Ameerul Mu'mineen! What do you intend to do now?'

Hadhrat Umar bin Abdul Azeez:'Rest! Now I wish to get a little sleep.'

Abdul Malik:'O my father! Do you intend to sleep without having returned all the usurped wealth and property back to their rightful owners?'

Hadhrat Umar bin Abdul Azeez:'My beloved son! I spent the entire day yesterday arranging your uncle's funeral and thereafter did not sleep the entire night. Now I wish to rest for a short while, after which I will attend to all the other matters – now my eyes cannot stay open.'

Abdul Malik:'O Ameerul Mu'mineen! Are you confident that you will wake after you sleep, when a person cannot guarantee what is going to happen in the next second?'

Hadhrat Umar bin Abdul Azeez:'Come closer to me my son.'

When Abdul Malik came closer to his father, Hadhrat Umar bin Abdul Azeez hugged him, kissed his forehead, and thanked Allaah for granting him such a pious son who would assist him in his efforts of Deen.

After hearing his son's advice, Hadhrat Umar bin Abdul Azeez did not rest and announced that all those who have been oppressed should come forward and present their case before the Khalifah.[1]

[1] 'Sayyidina Umar bin Abdul Azeez'

Sixty-second Story: Reminding his Father of the Aakhirah

Abdul Malik bin Abdul Azeez came to his father while he was talking to his cousin, Maslamah bin Abdul Malik. He asked to speak to Hadhrat Umar bin Abdul Azeez رحمه الله privately.

Hadhrat Umar bin Abdul Azeez رحمه الله asked if it was some secret that could not be spoken before others and Abdul Malik replied that it was. Maslamah bin Abdul Malik left and now father and son were all alone.

Abdul Malik said, **"O Ameerul Mu'mineen! What reply will you give to your Rabb tomorrow on the Day of Qiyaamah when He asks you that you saw innovations but did nothing to end it or that you did not attempt to revive any discarded Sunnat?"**

Hadhrat Umar bin Abdul Azeez رحمه الله asked, "My son! Has something I have done prompted you to say this or are you just advising me from your heart?"

Abdul Malik replied, "No! Nothing has happened but it is merely advice as I know you will be asked this, I simply wish to know what your reply will be."

Hadhrat Umar bin Abdul Azeez رحمه الله answered, "O my beloved son! May Allaah Ta'ala give you a gracious reward and shower you with his mercy. You have proven to be my greatest assistant in establishing justice and piety.

O my son! Remember that your family have scattered many thorns during their Khilaafat, creating great difficulty and firmly establishing the roots of oppression and injustice. Now that I have begun repossessing their wrongfully accumulated wealth and property, I have created much division that could result in bloodshed. By Allaah! It is easier for me that the world be destroyed than I become the cause of bloodshed.

Are you not satisfied that one day I will see the day when innovation will be destroyed and the entire world will be lit with the Sunnat of Rasulullaah ﷺ and Allaah Ta'ala will decide for verily Allaah Ta'ala is the best of those who make decisions."[1]

[1] 'Sifatus Safwah'

Sixty-third Story: The Demise of his Son

The most pious and blessed of the children of Hadhrat Umar bin Abdul Azeez رحمه الله was his son Abdul Malik.

Whenever he would see the laws of Deen broken or the oppression of the governors his heart would burn. **It was this worry that eventually led to his ill health and ultimately his death. He was only nineteen years old at the time, which ordinarily would be a time of merry-making and enjoyment.**

He was also pleased with his state and whenever Hadhrat Umar bin Abdul Azeez رحمه الله would enquire about him he would reply that he is fine. He worried that if he informed his father, who loved him dearly, of his true condition, he would be unable to bear it patiently.

However Hadhrat Umar bin Abdul Azeez رحمه الله could see the illness eating away at this son and knew that it was terminal. He was also aware that his son welcomed death.

One day he asked him, "Tell me truly how you feel as I see that you are pleased with death."

Abdul Malik replied, "O my father! I find myself in the throes of death therefore be patient and hopeful of reward in the Aakhirah as the reward of the Allaah is the best."

These words had a profound effect on the heart Hadhrat Umar bin Abdul Azeez رحمه الله and he said as he left, "O my beloved son! It is a greater fortune that I will have you in the scale of my good deeds then me being in yours."

He then occupied himself in Salaah until his slave, **Mazaahim, arrived and informed him that his son had passed away. Hadhrat Umar bin Abdul Azeez رحمه الله fell unconscious on hearing this news.**[1]

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[1] 'Al-Khalifatul Aadil'

Sixty-fourth Story: Exemplary Patience on the Demise of his Son

After completing the burial rights of his son, Abdul Malik, Hadhrat Umar bin Abdul Azeez رحمة الله عليه faced the Qiblah and with people surrounding him on all four sides said, "O my son! May Allaah Ta'ala shower his mercies upon you! Your birth was a cause of happiness and your departure filled with piety. I could not even bear to call you and that you reply that you are present (that is I could not bear that you suffer the slightest discomfort). Today I place you where Allaah Ta'ala has returned you to for eternal happiness. **I have high hopes on the reward that I am to receive on account of you.** May Allaah Ta'ala forgive your sins and reward you abundantly for your good deeds. May Allaah Ta'ala shower His mercy upon all of those who supplicate for you, whether they are free or a slave, man or woman, near or afar. We are pleased with every decision of Allaah and bow our heads in subjugation before His decree."

Hadhrat Umar bin Abdul Azeez رحمة الله عليه then returned from the burial of his son. The demise of his son was borne heavily by the people and they were all grieved by his death and they all supplicated for him.

People began to arrive to offer condolences to Hadhrat Umar bin Abdul Azeez رحمة الله عليه and he advised them to be patient saying, "We know what has happened to Abdul Malik, and what has happened has not come as a surprise to us."[1]

[1] 'Al-Bayaan wat Tabyeen'

Sixty-fifth Story: Halaal Sustenance

Hadhrat Umar bin Abdul Azeez رحمة الله عليه spent his entire life saving his children from Haraam (forbidden) wealth and sufficed upon the small Halaal income that he earned. On account of this the following transpired:

Khalifah Mansoor once asked Abdur Rahmaan bin Qaasim bin Muhammed bin Abi Bakr to give him advice.

Abdur Rahmaan bin Qaasim asked if the advice should be from his own experiences or from what he has heard.

The Khalifah replied that it should from his own experiences.

Abdur Rahmaan bin Qaasim said, "Umar bin Abdul Azeez رحمة الله عليه had eleven sons when he passed away and left behind seventeen Dinaars. Five Dinaars were used for his burial expenses, two Dinaars to purchase the grave and ten Dinaars divided amongst his eleven sons such that each son did not even get a full Dinaar. On the other hand Hishaam bin Abdul Malik passed away and each of his sons inherited a million Dinaars. I saw the sons of Umar bin Abdul Azeez رحمة الله عليه giving away a hundred horses in one day in the path of Allaah and I have seen one of the sons of Hishaam asking for charity from the people."[1]

[1] Seerat Ibn Jouziyah'

Sixty-sixth Story: The Effects of his Justice

Hasan Qathaar reports that he used to milk the goats during the Khilaafat of Hadhrat Umar bin Abdul Azeez رحمة الله عليه.

He says that one day he passed a shepherd and saw that thirty wolves were sitting in the midst of his herd, he thought them to be dogs as he had never seen a wolf before. He asked the shepherd in astonishment where so many dogs had come from.

The shepherd replied, “O son! These are not dogs, they are wolves.”

Hasan Qathaar was shocked and said, “Allaah Ta’ala is pure! Wolves amidst the sheep yet they do not harm them.”

The shepherd replied, “When the head is correct then the rest of the body will come to no harm”, signalling towards the justice of Hadhrat Umar bin Abdul Azeez رحمة الله عليه.[1]

Moosa bin Ayman Ar-Raa’ie reports that he was tending to the sheep of Muhammad bin Uyaynah and **the condition was such that lions and other wild animals would walk amidst the sheep but no harm would come to the sheep.**

One day a wolf ran off with a lamb and he said, “It seems as if Umar bin Abdul Azeez رحمة الله عليه has passed away.”

Later he learnt that Hadhrat Umar bin Abdul Azeez رحمة الله عليه had indeed passed away.[2]

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[1] ‘Seerat Umar bin Abdul Azeez’

[2] ‘Al-Bidaayah wan Nihaayah’

Sixty-seventh Story: His Status in the Field of Knowledge

Allaah Ta'ala had awarded Hadhrat Umar bin Abdul Azeez رحمۃ اللہ علیہ with abundant knowledge on account of which the greatest scholars of the time would refer to him when faced with any difficulty in the commentary of the Qur'aan.

Once the Ulama from Hijaaz and Syria instructed Abdul Malik to ask Hadhrat Umar bin Abdul Azeez رحمۃ اللہ علیہ the meaning of the following verse,

"How can they reach it from a distant place?" (Surah Saba: 52)

Hadhrat Umar bin Abdul Azeez رحمۃ اللہ علیہ replied, "This refers to that repentance a person desires to make when he is now unable to do so."[1]

[1] 'Seerat Umar bin Abdul Azeez'

Sixty-eighth Story: Dislike of Praise and Boastfulness

When Hadhrat Umar bin Abdul Azeez رحمۃ اللہ علیہ would recite the Quraan, people would be reduced to tears and it would seem as if the walls were also weeping with them.

One day Hadhrat Umar bin Abdul Azeez رحمۃ اللہ علیہ delivered a heart-rending Eid Khutbah and left the audience in tears.

The Khutbah had not yet completed and Hadhrat Umar bin Abdul Azeez رحمۃ اللہ علیہ stepped down from the Mimbar (pulpit).

Rajaa said to him, “Ameerul Mu’mineen! You have delivered such a Khutbah today that has made everyone weep but then you stepped down before completing.”

Hadhrat Umar bin Abdul Azeez رحمۃ اللہ علیہ replied, “Rajaa! I do not like praise and boastfulness.”[1]

[1] ibid

Sixty-ninth Story: The True Conqueror is the Conqueror of Hearts

Hadhrat Umar bin Abdul Azeez رحمة الله عليه was blessed with the gift of oration and whoever would hear him speaking would stop to listen.

Adie bin Fadhal was once passing when he heard Hadhrat Umar bin Abdul Azeez رحمة الله عليه delivering a Khutbah. Adie bin Fadhal loved fluent and articulate speech so therefore, despite being a traveller, stopped to listen.

He then stayed for a further month only so that he could listen to the Jumu'ah Khutbah of Hadhrat Umar bin Abdul Azeez رحمة الله عليه.[1]

[1] 'Sayyidina Umar bin Abdul Azeez'

Seventieth Story: He does not Give to the Poets

Allaamah Ibn Jouzi has written that the poets and orators had hatched a plot to once again come under the good graces of the Khulafaa which had come to an end since the Khilaafat of Hadhrat Umar bin Abdul Azeez .

The famous poet Jareer had sent a poem to the Khalifah with one of the Fuqahaa. The poem read,

يا ايها القارى المرضى عمامته   هذا زمانك انى فد مضى زمنى

O Qaarie, whose tail of his turban hangs to the side

This is your time, our time has passed

ابلغ خليفتنا ان كنت لاقيه   انى لدى الباب كالمضفور فى قرن

Inform our Khalifah if you are to meet him

That I am sitting on the other side of the door

Hadhrat Umar bin Abdul Azeez then permitted Jareer to enter the court and he recited a poem for the Khalifah discussing the difficulties and pains of the people of Madinah.

Hadhrat Umar bin Abdul Azeez ordered for wheat and money to be sent to them [the people of Madinah].

Hadhrat Umar bin Abdul Azeez then asked Jareer, “Are you from the progeny of the Muhaajireen or Ansaar? Or are you from their relatives or their friends?”

Jareer replied that he was from neither.

Hadhrat Umar bin Abdul Azeez asked, “Then what right do you have in the wealth of the Muslims?”

Jareer replied, “If you will not prevent me from getting my right then Allaah Ta’ala has awarded me a right in the Noble Quraan as I am a traveller who has travelled from afar and come to your door.”

Hadhrat Umar bin Abdul Azeez رحمة الله عليه replied, “Since you have come to my door, I will see to you from my own pocket and give you twenty Dirhams, whether you praise me or criticize me.”

Jareer took the amount regarding it to be a treasure and left the court.

When the other poets saw him leaving the court, they asked him how he had faired and he replied, **“Re-assess yourself, this person does not give to the poets, he only gives to the poor.”**[1]

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[1] ‘Seerat Umar bin Abdul Azeez’

Seventy-first Story: Appreciation for Scholars of the Truth

Ubaidullaah bin Abdullaah bin Utbah was the governor of Madyan and amongst the closest companions of Hadhrat Umar bin Abdul Azeez رحمة الله عليه.

He passed away during the lifetime of Hadhrat Umar bin Abdul Azeez رحمة الله عليه but still the deep love he had for him did not die.

Hadhrat Umar bin Abdul Azeez رحمة الله عليه would often say, "By Allaah! I wish I could purchase one night of Ubaidullaah for one thousand Dinaars from the Baitul-Maal."

People would say, "Ameerul Mu'mineen! What are you saying when you are so particular regarding the expenditure from the Baitul-Maal?"

Hadhrat Umar bin Abdul Azeez رحمة الله عليه would say, "You people have no understanding. I could gather millions in the Baitul-Maal with his sound opinion, wise counsel and guidance."

He once said, "If I could just sit in the company of Ubaidullaah once it would be more beloved to me than this entire world and all it contains."[1]

[1] 'Sayyidina Umar bin Abdul Azeez'

Seventy-second Story: The Status of Teachers and the Qaadhi

Hadhrat Umar bin Abdul Azeez رحمة الله عليه opened the doors of ease for the Ulama and Qaadhis but closed the door of ease and wealth for himself and his family.

One day Ibn Abi Zakariyya came to him and said, "I have heard that you allocate three hundred Dinaars to those carrying out government tasks whereas you have a greater right to this wealth then them."

Hadhrat Umar bin Abdul Azeez رحمة الله عليه took his hands out from his robe and said, "Their wealth belongs to the state, and I will never touch the wealth of the state."

This was not the limit of the remunerations given by Hadhrat Umar bin Abdul Azeez رحمة الله عليه and other officials received even more than this – **such that some received a million Dirhams a year.[1]**

[1] 'Seerat Ibn Jouziyah'

Seventy-third Story: No other Shirt besides this One

The very same person who would wear a pair of clothing only once and never be seen wearing it a second time now has become such that he possess only one set of clothing.

When Hadhrat Umar bin Abdul Azeez رحمة الله عليه passed away he did not have another shirt that he could be changed into.

Allaamah Ibn Jouzi رحمة الله عليه has written that Maslamah bin Abdul Malik told his sister, **the wife of Hadhrat Umar bin Abdul Azeez رحمة الله عليه, to change his shirt as people will arrive to offer their condolences and the shirt he was wearing had become old and soiled.**

She replied that she would change it Insha-Allaah but the next day when he arrived he found that she had not changed his shirt.

He scolded his sister saying, "Did I not instruct you to change his shirt as many esteemed personalities and luminaries will be coming to pass on their condolences."

She replied with a sad heart, "My brother! I take an oath by Allaah! He has no other shirt besides this one."[1]

[1] 'Seerat Ibn Jouziyah'

Seventy-fourth Story: The Trying Conditions of his Home

On one occasion his son, Abdullaah, asked for clothes and Hadhrat Umar bin Abdul Azeez رحمۃ اللہ علیہ replied, "I have left some cloth with Khiyaar bin Rabaah, why do you not go and take it."

His son went to Khiyaar bin Rabaah, who handed him an extremely coarse cloth.

He said, "This cloth is impossible to wear."

Khiyaar replied, "This is the cloth that the Ameerul Mu'mineen instructed me to keep and I have nothing else with me but this."

Abdullaah returned and related what had transpired with Khiyaar.

Hadhrat Umar bin Abdul Azeez رحمۃ اللہ علیہ replied, "O my son! This is all I have."

Abdullaah heard this and turned to leave with a sad heart. Hadhrat

Umar bin Abdul Azeez called him back and said;**"If you wish to take an advance on your allowance from the Baitul-Maal you may do so."**

Abdullaah then took one hundred Dirhams as an advance on his allowance that was then subtracted in the coming months.[1]

[1] ibid

Seventy-fifth Story: The Eid of the Khalifah

Hadhrat Umar bin Abdul Azeez رحمۃ اللہ علیہ returned home after fulfilling his responsibilities for the day. It was the night before Eid and when he returned home, his wife said to him, **"Tomorrow is Eid and the children are insisting on wearing new clothes tomorrow but there are no new clothes for them to wear."**

Hearing this Hadhrat Umar bin Abdul Azeez رحمۃ اللہ علیہ wrote to the treasurer of the Baitul-Maal, asking for an advance on his monthly allowance.

The treasurer wrote back saying, "If you can guarantee me that you will live until next month, I will give you the advance with no hesitation but if you cannot then I will have to excuse myself."

When he read the reply of the treasurer, he said to his wife, "I cannot get any money therefore wash their old clothes, and tomorrow they can wear the same washed clothes for Eid."[1]

[1] 'Tabqaat Ibn Sa'ad'

Seventy-sixth Story: This is Better than the Torments of Jahannam

Whenever Hadhrat Umar bin Abdul Azeez رحمۃ اللہ علیہ would desire to eat something then he would have to subdue his desire, as he did not have the means of fulfilling it.

One day he had an ardent desire to eat grapes and asked his wife if she had one Dirham to lend him, as he desired to eat grapes.

Almost without hesitation she replied,**"What an Ameerul Mu'mineen you are with not a Dirham in his pocket."**

Hadhrat Umar bin Abdul Azeez رحمۃ اللہ علیہ said, "This is easier for me then the torments of Jahannam."

Meaning that it is easier for me to be without a single Dirham than having to endure the torments and punishment of Jahannam.[1]

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[1] 'Al-Bidaayah wan Nihaayah', 'Seerat Ibn Jouziyah'

Seventy-seventh Story: Reminiscing over the Past

One day Hadhrat Umar bin Abdul Azeez رحمۃ اللہ علیہ was thinking back to the ease and freedom of the days before Khilaafat.

He then said to his wife, "How happy and peaceful our lives were before."

His wife replied, "You have much more honour and freedom of choice today then you had then. You were only a governor of one province before and now you are the leader of the entire Islaamic world, your decisions are obeyed and none oppose you."

Hearing his wife say this he said in a solemn tone, "Faatimah! You are only looking at the point of me being the Khalifah of the Ummat and not at the responsibilities that have been thrust upon my weak shoulders. I am consumed with worry for the Aakhirah.

"I fear the punishment of a severe day if I disobey my Rabb."
(Surah Zumar: 13)

He said this with such deep emotion that his wife, Fatimah, also started weeping and said, "O Allaah! Save him from the fire of Jahannam."[1]

[1] 'Seerat Umar bin Abdul Azeez'

Seventy-eight Story: Fear of the Grave

Hadhrat Umar bin Abdul Azeez رحمة الله not only feared the reckoning in the Aakhirah but remembrance of the grave would also reduce him to tears.

He once accompanied a Janaazah (funeral) and when they reached the graveyard he sat in one corner, deep in thought. His eyes were red with crying.

Someone asked him, "Ameerul Mu'mineen! You are the representative of the deceased; why have you sat here by yourself?"

Hadhrat Umar bin Abdul Azeez رحمة الله replied, "A grave called out to me and said, ‘You do not know what I have done to those who have come to me’ and I asked it to inform me.”

(The grave calls out to everyone, invites everyone, it tells everyone about itself every day.

It calls out in a clearly and eloquent voice, “O children of Aadam عليه السلام ! Have you forgotten me? I am the house of loneliness, the house of strangers, the house of fears, the home of worms, a narrow home except for those whom Allaah Ta'ala expands it for.”

We have made ourselves deaf to the call of the grave and the occupation of our worldly pursuits has not awarded us the time to hear this call but the saint like Hadhrat Umar bin Abdul Azeez رحمة الله hears it clearly.)

When Hadhrat Umar bin Abdul Azeez رحمة الله asked the grave what it does to those who enter it, it replied,"I rip off the shroud of those who enter me, rip his limbs of his body, drink his blood andeat his flesh. I break every joint in his body, take him apart, limb from limb, his flesh from his bones, thighs from his legs, knees from his thighs, ankles from his knees, and every part of his body."[1]

[1] 'Seerat Umar bin Abdul Azeez', 'Al-Bidaayah wan Nihaayah'

Seventy-ninth Story: The Spectacle of Death

Hadhrat Umar bin Abdul Azeez رحمۃ اللہ علیہ would spend the entire night pondering over the spectacle of death, how it ends all comfort and sometimes he would even faint when thinking of the horrors of the grave.

He once said to those sitting with him, "I spent the entire night in deep thought."

They asked him what had kept him awake and he replied, **"Thinking of the grave; if you have to look at the deceased three days after burial then despite the love you might have them, you would hesitate going close to them.** The pus must be oozing out of their bodies, worms eating their flesh, the stench from their bodies unbearable and their shrouds ripped from their bodies."

He then began to weep and then fainted. His wife sprinkled water on his face and he regained consciousness.

He would often say, "He who remembers death often and is satisfied with less, is successful."[1]

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[1] 'Siyar A'alaamun Nubalaa'

Eightieth Story: Fear of Death

It is reported that Hadhrat Umar bin Abdul Azeez رحمة الله عليه feared death and what transpires after death from an early age. Even in his childhood he would weep when remembering death.

One day his mother found him holding the Qur'aan tightly to his chest and weeping.

When she enquired why he was crying she learnt that it was out of fear for death.

She also began weeping as this reminded her of death as well and that her son at a tender age was already aware of death hovering above his head.[1]

[1] 'Seerat Ibn Jouziyah'

Eighty-first Story: Fear of the Aakhirah

Visiting the graveyard often is what made Hadhrat Umar bin Abdul Azeez رحمة الله عليه age quickly.

Maymoon bin Mehraan reports that he once went with Hadhrat Umar bin Abdul Azeez رحمة الله عليه to the graveyard and **he wept as he looked at the graves.**

He then turned to Maymoon and said, "These are the graves of the elders of my family, it seems as if they never had any luxury or ease in this world. The hard cold earth lies beneath them and worms have eaten their bodies."

He then stood their weeping for a long time.

When he would recite the Qur'aan and come across those verses mentioning the horrors of the Day of Qiyaamah, he would begin trembling with fear.

One day his family found his wife weeping uncontrollably, her brothers enquired what was wrong and she said, "I saw Ameerul Mu'mineen in a scary condition last night; he was reading Salaah and when he recited this verse,

يوم يكون الناس كالفراش المبثوث و تكون الجبال كالعهن المنفوش

'The Day (of Qiyaamah) when (after emerging from their graves) people will become like scattered moths (out of fear, they will be running in confusion towards the Plain of Reckoning) and the mountains (which are found in a variety of colours) will (be tossed into the air and) become like coloured (flakes of) wool (as they fly about like flakes of wool tossed through the air).' *(Surah Qaari'ah: 4,5)*

He then yelled out and fell to the floor as if his soul had left his body and then he was still and silent. I was certain that he had passed away. However he recovered and then yelled out again and walked around the house,

‘The Day (of Qiyaamah) when people will become like scattered moths and the mountains will become like coloured (flakes of) wool.’

He then fell to the ground again and this time I was convinced that he had passed on. He remained like that until the Muadhin called the Adhaan, after which he regained consciousness."[1]

[1] 'Seerat Umar bin Abdul Azeez'

Eighty-second Story: The Intricacies of Love solve all Complications

Once one of his well-wishers advised him to eat well and reduce his Ibaadat so as to reserve his energy for his enemies and opponents as the Khulafaa before him had done.

Hadhrat Umar bin Abdul Azeez رحمة الله عليه asked, "They reserved their energies to such an extent; what became of them? Did they live forever?"

When they insisted he said, "O Allaah! If I fear any day more than I fear the Day of Qiyaamah then do not rid my fear."[1]

[1] Tabqaat Ibn Sa'ad'

Eighty-third Story: The Example for All Leaders

Hadhrat Umar bin Abdul Azeez رحمۃ اللہ علیہ would not even use the kitchen of the guesthouse that had been erected for the poor and needy to warm his water.

Once his attendant forgetfully warmed water for his Wudhu for an entire month in the kitchen of the guesthouse and when he learnt of this **he ascertained how much wood had been used to warm the water for the entire month and replaced it.**

He once instructed one of his attendants to cook some meat for him. **His attendant cooked it in the kitchen of the guesthouse.**

When Hadhrat Umar bin Abdul Azeez رحمۃ اللہ علیہ learnt of this he refused to eat it and gave it to the slave to eat.[1]

[1] 'Seerat Umar bin Abdul Azeez'

Eighty-fourth Story: Safeguarding the Wealth of the Muslims

A barrel of apples once arrived in the court of Hadhrat Umar bin Abdul Azeez رحمة الله عليه, which he began dividing among the Muslims.

His young son arrived and took an apple from the barrel and began eating it. Hadhrat Umar bin Abdul Azeez رحمة الله عليه grabbed the apple from his hand and his son ran crying to his mother. His mother then bought an apple from the marketplace and gave it to the child.

When Hadhrat Umar bin Abdul Azeez رحمة الله عليه returned home, he could smell the scent of apples and immediately asked his wife, "Faatimah! Do you not by any chance have the apples that were distributed this morning?"

She then related the entire episode and added, "You grabbed the apple from an innocent child."

Hadhrat Umar bin Abdul Azeez رحمة الله عليه replied, "I take an oath by Allaah! I did not take the apple from his mouth but from my heart. I did not desire to be destroyed on account of one apple of the Muslims."[1]

[1] ibid

Eighty-fifth Story: Honey from Lebanon

It has been reported that Hadhrat Umar bin Abdul Azeez رحمة الله عليه had a strong liking for honey from Lebanon.

One day he expressed his desire to eat such honey and his wife sent a message to the governor of Lebanon, Ibn Adie, to send some honey for him. Ibn Adie sent a huge amount of honey from Lebanon.

Faatimah placed the honey before Hadhrat Umar bin Abdul Azeez رحمة الله عليه saying, "Eat, as you love this very much."

Hadhrat Umar bin Abdul Azeez رحمة الله عليه replied, "It seems as if you have requested this honey from Ibn Adie and he must have sent it; I will never eat it."

Hadhrat Umar bin Abdul Azeez رحمة الله عليه sold the honey and placed the money in the Baitul-Maal.

He then wrote to Ibn Adie, "You sent honey on the request of Faatimah, I take an oath by Allaah, if you ever do that again then you will not remain governor and I will never look at you again."[1]

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[1] 'Seerat Umar bin Abdul Azeez'

Eighty-sixth Story: Wise Upbringing

Hadhrat Umar bin Abdul Azeez رحمۃ اللہ علیہ treated his children in the same manner as he treated his wife.

One of their children once sent a pearl as a gift to their mother and she requested Hadhrat Umar bin Abdul Azeez رحمۃ اللہ علیہ to get her another one so that she may wear them both as earrings.

Hadhrat Umar bin Abdul Azeez رحمۃ اللہ علیہ sent her two pieces of burning coals and said, "If you are able to wear these hot coals as earring then I will send you another pearl."[1]

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[1] 'Seerat Ibn Hakam'

Eighty-seventh Story: May Allaah have Mercy on him

In a similar manner his son once purchased a gem for a thousand Dirhams.

When Hadhrat Umar bin Abdul Azeez رحمۃ اللہ علیہ learnt of this, he wrote to him, "I take an oath by Allaah! I instruct you to sell the gem you have purchased for a thousand Dirhams as soon as you receive this letter and give the amount in the path of Allaah. Then purchase a ring for one Dirham and **have the following engraved in it, 'May Allaah have mercy upon him who recognises His grandeur.'"**

Eighty-eighth Story: Only you and I are in Difficulty

After Hadhrat Umar bin Abdul Azeez رحمة الله عليه became Khalifah, he asked one of his slaves, whose name was Dirham, "What are the people saying?"

Dirham replied, "What can they say? The nobles and commoners are all enjoying themselves except us; only you and I are in difficulty."

Hadhrat Umar bin Abdul Azeez رحمة الله عليه asked him what he meant and Dirham replied, "Before Khilaafat you wore the best clothes and most expensive perfume, rode the finest horses and ate the most delectable cuisine then when you became Khalifah I thought that I will finally have some rest but now my chores have increased and you are also in difficulty."

After hearing this Hadhrat Umar bin Abdul Azeez رحمة الله عليه set him free and said, "Go wherever you please but leave me in the condition that I am in as I am happier like this. I have hope that Allaah Ta'ala will open up a much wider road for me in the future (i.e. in Jannah)."[1]

[1] 'Seerat Ibn Jouziyah', 'Al-Aqdul Fareed'

Eighty-ninth Story: A Gift or A Bribe

Generally people would bring gifts for the Khalifah and governors, hoping to seek favour in their eyes to accomplish their objectives. Thus some of these gifts were not gifts but bribes.

Once a person brought apples and other fruit as a gift for Hadhrat Umar bin Abdul Azeez رحمۃ اللہ علیہ but he returned the gift.

The one who sent it said, "Rasulullaah ﷺ would accept gifts."

Hadhrat Umar bin Abdul Azeez رحمۃ اللہ علیہ replied, "Gifts used to be gifts in those years but today gifts are actually bribes."[1]

[1] 'Seerat Umar bin Abdul Azeez'

Nintieth Story: Attending to his Attendants

Slaves were not treated in the same manner as those who were not slaves and Hadhrat Umar bin Abdul Azeez رحمۃ اللہ علیہ put an end to this disparity in treatment.

He treated slaves with utmost respect and kindness that at times he would tend to his slaves in the same manner that they tended to him.

One of his slaves was fanning him and while fanning she fell asleep. He took the fan from her hand and then began fanning her.

When her eyes opened she saw Hadhrat Umar bin Abdul Azeez رحمۃ اللہ علیہ fanning her and became afraid.

Hadhrat Umar bin Abdul Azeez رحمۃ اللہ علیہ said, "Do not be alarmed. You are also a human being like me and feel hot as well. So I thought it only appropriate to fan you in the same manner that you were fanning me."

Onlookers would often be heard saying, "Look!there is Umar bin Abdul Azeez رحمۃ اللہ علیہ; he is walking but his slave is riding the horse."[1]

[1] 'Seerat Umar bin Abdul Azeez', 'Al-Bidaayah wan Nihaayah'

Ninety-first Story: Kind Treatment to his Subjects

Hadhrat Umar bin Abdul Azeez رحمة الله عليه took special care not to disturb the sleep of his servants, as he knew that they needed rest the same as all other people. **Whenever he would see any of his servants or attendants sleeping then he would perform their duties and not wake them.**

Rajaa bin Hayaat once came to visit Hadhrat Umar bin Abdul Azeez رحمة الله عليه and their conversation continued into late hours of the night. The oil in the lamp began to finish and one of his slaves was asleep next to him.

Rajaa said, "Ameerul Mu'mineen! Wake him so that he may fill the lamp."

Hadhrat Umar bin Abdul Azeez رحمة الله عليه replied, "No, let him sleep. He is tired from working all day."

Rajaa then stood to fill the lamp himself but Hadhrat Umar bin Abdul Azeez رحمة الله عليه stopped him and said, **"To take service from one's guests displays bad character."**

He then stood and filled the lamp with oil himself.

He then said, "When I stood I was the Ameerul Mu'mineen and now still I am Ameerul Mu'mineen, no difference came to my honour by carrying out this task."[1]

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[1] 'Al-Bidaayah wan Nihaayah'

Ninety-second Story: What will you say if you see me in the Grave?

Muhammad bin Ka'ab Qurthie رحمۃ اللہ علیہ reports that he had seen Hadhrat Umar bin Abdul Azeez رحمۃ اللہ علیہ during those years when he was the governor of Madinah, appointed by Waleed bin Abdul Malik, and he was a healthy and dashing young man, and then again saw him after becoming Khalifah. He was stunned at the contrasts between the two and just stared in bewilderment at Hadhrat Umar bin Abdul Azeez رحمۃ اللہ علیہ.

Hadhrat Umar bin Abdul Azeez رحمۃ اللہ علیہ saw him staring at him and asked, "Today you stare at me in a manner that you never looked at me before."

Muhammad bin Ka'ab رحمۃ اللہ علیہ replied, "I am stunned by what I see."

"What is it that you find so surprising?"

Muhammad bin Ka'ab رحمۃ اللہ علیہ replied, "Your physical condition; you look pale, your hair is matted, and you have become thin."

Hadhrat Umar bin Abdul Azeez رحمۃ اللہ علیہ replied, "O Ibn Ka'ab! What will you say if you were to see me three days after I am buried when my limbs will be dismembered, pus will be oozing from my veins, and worms eating my flesh? How appalled by me will you be then?"

Ninety-third Story: The Advice of Rasulullaah

Hadhrat Umar bin Abdul Azeez asked Hadhrat Muhammad bin Ka'ab Qurthie, "Relate to me such a Hadeeth that you heard from Hadhrat Ibn Abbaas."

Hadhrat Muhammad bin Ka'ab replied, "Hadhrat Abdullaah bin Abbaas informed us that Rasulullaah said:

‘Everything has an honourable manner and the most honourable manner of sitting is facing the Qiblah and sitting safeguarding himself. Do not read Salaah behind hoarders of wealth and those who talk a lot and **kill snakes and scorpions even if you are engaged in Salaah.**

Whoever will read the letter of his brother without his permission then it is as if he is looking into the fire.

Whoever desires to become the most honourable of people should fear Allaah the most and whoever desires to become the most wealthy should rely upon that which is in the possession of Allaah instead of that which is in his own possession (i.e. rely upon the sustenance given by Allaah and be content with it).’"[1]

[1] 'Seerat Umar bin Abdul Azeez'

Ninety-fourth Story: The Voice from the Unseen

Muhammad bin Fudhail reports from his father, who narrated from Abbaas bin Raashid, who said that they were once travelling with Hadhrat Umar bin Abdul Azeez رحمة الله عليه and stopped to camp.

Later, Hadhrat Umar bin Abdul Azeez رحمة الله عليه instructed them to continue travelling and they had not travelled far when they passed through a valley and saw a dead snake lying on the road.

Hadhrat Umar bin Abdul Azeez رحمة الله عليه climbed off his horse and buried the snake. They were about to continue when they heard a voice call out, which echoed through the valley.

The voice said, "O Ameerul Mu'mineen! Take these glad tidings. My brother who you just buried now and I are from that group of Jinn regarding whom the following verse was revealed,

"Say, 'Revelation has come to me (informing me) that a group of Jinn attentively listened to me (reciting the Qur'aan) and said (to their fellow Jinn when they returned to their places), 'Indeed we have heard a most astounding (wonderful) Qur'aan.'"

When my brother and I embraced Islaam, Rasulullaah صلى الله عليه وسلم said to my brother, "You will pass away in a desolate valley and the best of people on the face of the earth at that time will bury you."

Hadhrat Umar bin Abdul Azeez رحمة الله عليه began crying so much that he almost fell of his horse.

He then turned to Abbaas bin Raashid and said, "O Raashid! I ask you to take an oath that you will never tell anyone about this as long as I live."[1]

[1] ibid

Ninety-fifth Story: What would you do if it came with Punishment?

Affaan bin Raashid narrates that Hadhrat Umar bin Abdul Azeez رحمة الله عليه was standing alongside Sulaimaan bin Abdul Malik on Mount Arafah when lightning struck.

Sulaimaan hid himself behind his horse and began trembling with fear.

Seeing his condition, Hadhrat Umar bin Abdul Azeez رحمة الله عليه remarked, "O Ameerul Mu'mineen! This lighting has come with the mercy of Allaah, if this lightning were to have come with the anger and punishment of Allaah then what would your condition be?"[1]

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[1] 'Seerat Umar bin Abdul Azeez', 'Al-Khalifatul Aadil'

Ninety-sixth Story: These Gifts are not Permissible for Us

People were sitting with Hadhrat Umar bin Abdul Azeez رحمة الله عليه and all had just left and returned to their homes when not long thereafter they heard an announcement calling everybody to gather in the Masjid. People rushed to the Masjid fearing that something terrible had happened. Juwairiyyah narrates why this all occurred:

Hadhrat Umar bin Abdul Azeez رحمة الله عليه had called his slave, Mazaahim, and said to him, "O Mazaahim! People bring many gifts for me. I take an oath by Allaah! These gifts are not permissible for me and Allaah Ta'ala will take me into account for it."

Mazaahim replied, "O Ameerul Mu'mineen! Do you realise how many children you have?"

Tears welled in the eyes of Hadhrat Umar bin Abdul Azeez رحمة الله عليه and he wiped them away and replied, **"The sustenance of my children is the Hands of Allaah."**

Mazaahim then went to Abdul Malik bin Abdul Azeez to relate what had transpired. He sought permission and entered.

Abdul Malik was about to rest and asked Mazaahim, "What has brought you at this time? Has something terrible happened?"

Mazaahim replied, "Yes! A terrible thing is about to happen to all your brothers and sisters."

Abdul Malik asked what was going to happen and Mazaahim related what Hadhrat Umar bin Abdul Azeez رحمة الله عليه had said to him earlier and the reply he had given.

Abdul Malik then said, "Mazaahim! What a great friend you are!"

He then quickly rushed to talk to his father. He sought permission to enter but the attendant told him that the Khalifah was resting.

He insisted but the Attendant refused to allow him to enter saying, "Do you not have mercy upon the Khalifah? He has only this moment to rest in the entire night and day."

However, Abdul Malik insisted that he needed to talk to the Khalifah right away. Hadhrat Umar bin Abdul Malik heard his son outside and permitted him to enter. Abdul Malik entered and Hadhrat Umar bin Abdul Azeez was lying down, covered with a shawl.

He asked in a loving tone, "My beloved son! What has prompted you to come at this particular time?"

Abdul Malik replied that Mazaahim had informed him of what had transpired earlier.

Hadhrat Umar bin Abdul Azeez asked what his opinion was and Abdul Malik replied, "I feel that your words need to be brought into action."

When Hadhrat Umar bin Abdul Azeez heard this he raised his hands and supplicated,"All praise be to Allaah who has granted me from my progeny a person who can assist me in my Deen."

Hadhrat Umar bin Abdul Azeez then said that he will make the announcement upon the Mimbar before everyone after the Zuhr Salaah.

Abdul Malik replied, "Are you certain that you will live until the Zuhr Salaah?" Hadhrat Umar bin Abdul Azeez replied, "But it is impossible to make the announcement now as everyone has left already and is taking rest."

Abdul Malik said, "If you announce that everyone is to gather in the Masjid then everyone will gather."

An announcement was made and soon everyone had gathered in the Masjid.

Hadhrat Umar bin Abdul Azeez climbed the Mimbar and said, "People give us gifts. I take an oath by Allaah! These gifts are not

permissible for us nor is it permissible for us to accept them. Allaah Ta'ala will take me into account for it. Listen well! I now return all the gifts that were given to us beginning with myself."

Hadhrat Umar bin Abdul Azeez رحمة الله عليه then ordered Mazaahim to call out the names from the register and Hadhrat Umar bin Abdul Azeez returned the gifts that he had received and this continued until the time of Zuhr Salaah.

In this manner he returned every single gift that had been given to his family and did not leave even a single gem with them.[1]

[1] 'Seerat Umar bin Abdul Azeez', 'Tabqaat Ibn Sa'ad', 'Al-Bidaayah wan Nihaayah'

Ninety-seventh Story: That was Then andThis is Now

Yaqoob has reported from his father that Hadhrat Umar bin Abdul Azeez used to wear the finest clothes and most fragrant perfumes. He would use so much perfume that the Amber could be seen gleaming like salt on his beard.

In other words he lived a life of extreme luxury but when the responsibilities of Khilaafat were placed on his shoulders his condition was reversed and he abstained from all forms of luxury.

When Hadhrat Umar bin Abdul Azeez was the Governor of Madinah he asked Rabaah bin Ubaidah, who was a merchant from Basra, to purchase the finest silk robe for him.

Rabaah brought a fine silk robe costing ten Dinaars before Hadhrat Umar bin Abdul Azeez, who felt it and said, **"This feels too coarse."**

Later when Hadhrat Umar bin Abdul Azeez became Khalifah, he instructed Rabaah to purchase a robe for him and he came with a woollen robe costing one Dinaar.

Hadhrat Umar bin Abdul Azeez felt it and said in amazement, **"This robe feels too soft."**

Rabaah said, astonished, "When I brought pure silk for you, you said that it was too coarse and now when I bring you wool, you say that it is too soft."

Hadhrat Umar bin Abdul Azeez replied, **"That was then and this is now."**[1]

[1] ibid

Ninety-eighth Story: The Taqwa of "Umar the Second"

Urwah bin Muhammed Sa'adie sent gifts for Sulaimaan bin Abdul Malik with Hayyaan bin Naafi Basri, who was in Daabiq and Sulaimaan bin Abdul Malik accepted the gifts.

After he passed away Hadhrat Umar bin Abdul Azeez رحمة الله عليه was appointed Khalifah and Urwah again presented himself with gifts for the Khalifah. They had come with approximately five hundred or six hundred kilograms of musk and Amber and everything had its fragrance.

Hadhrat Umar bin Abdul Azeez رحمة الله عليه blocked his nose with his sleeve and ordered it to be taken away.

Mazaahim asked, "What harm is there in smelling it?"

Hadhrat Umar bin Abdul Azeez رحمة الله عليه replied, **"The benefit derived from musk and amber is by smelling it."**[1]

[1] 'Seerat Umar bin Abdul Azeez', 'A'alaamun Nubalaa', 'Al-Bidaayah wan Nihaayah'

Ninety-ninth Story: Amongst His People

Hakam bin Amr Aaini reports that he once accompanied Hadhrat Umar bin Abdul Azeez رحمة الله عليه to a funeral and it happened to be raining that day.

After the Salaatul Janaazah was read Hadhrat Umar bin Abdul Azeez رحمة الله عليه passed by a poor man who had no shawl upon him. Hadhrat Umar bin Abdul Azeez رحمة الله عليه then seated the poor man alongside him and shielded him from the rain with his shawl.

Hadhrat Umar bin Abdul Azeez رحمة الله عليه then carried the deceased by lifting the bier upon his shoulders and leading the procession. Everyone followed him.

After the burial, Hadhrat Umar bin Abdul Azeez رحمة الله عليه rubbed his hand upon the deceased's grave and said, "O Allaah! Forgive him, have mercy upon him, and overlook whatever wrongs you know of him."

Hakam bin Umar relates that he had seen Hadhrat Umar bin Abdul Azeez رحمة الله عليه sitting in the gatherings of people and if a stranger happened to join it, he could not recognise the Khalifah. He would stare at the faces but could not tell which person was Hadhrat Umar bin Abdul Azeez رحمة الله عليه and only after asking would he discover who the Ameerul Mu'mineen was.[1]

[1] 'Seerat Umar bin Abdul Azeez'

Hundredth Story: A Discussion with Two Khaarijis

Two Khaarijis came to Hadhrat Umar bin Abdul Azeez رحمة الله عليه and greeted him in the following manner, "As-Salaamu-alaika Ya Insaan."

Hadhrat Umar bin Abdul Azeez رحمة الله عليه replied, "As-Salaamu-alaikuma Ya Insaanaan."

Thereafter, the following conversation ensued;

Khaariji:'The obedience of Allaah is more deserving of being adopted.'

Umar bin Abdul Azeez:'Whoever is unaware of this is astray.'

Khaariji:'All wealth and property should not be in the possession of the rich.'

Umar bin Abdul Azeez:'Without a doubt the rich (and oppressors) have been deprived of this wealth.'

Khaariji:'Distribute the wealth of Allaah among those who deserve it.'

Umar bin Abdul Azeez:'Allaah Ta'ala has explained this in detail in the Noble Quraan.'

Khaariji:'Salaah should be performed in its correct time.'

Umar bin Abdul Azeez:'This is amongst the rights of Salaah.'

Khaariji:'The Saffs (rows) should be straightened.'

Umar bin Abdul Azeez:'This is completion of the Sunnat.'

Khaariji:'We have been sent to you.'

Umar bin Abdul Azeez:‘Speak and do not fear.’

Khaariji:‘Be just and fair towards the people.’

Umar bin Abdul Azeez:‘Allaah Ta’ala has ordered this before you.’

Khaariji:‘Allaah Ta’ala alone can decide our affairs.’

Umar bin Abdul Azeez:‘If you do not intend falsehood by this statement then this statement is true.’

Khaariji:‘Trusts should be entrusted to those who are trustworthy.’

Umar bin Abdul Azeez:‘They alone are my helpers.’

Khaariji:‘Abstain from deception.’

Umar bin Abdul Azeez:‘A thief should abstain from deception.’

Khaariji:‘Then wine and swine...’

Umar bin Abdul Azeez:‘This is the right of Mushriks and Non-Muslims.’

Khaariji:‘Whoever enters into Islaam is given sanctuary.’

Umar bin Abdul Azeez:‘And if Islaam had not existed then we would not have had peace.’

Khaariji:‘Those who pledged to Rasulullaah ﷺ…’

Umar bin Abdul Azeez:‘For them are their pledges.’

Khaariji:‘Do not burden them with more than they can bear.’

Umar bin Abdul Azeez:‘Allaah Ta’ala does not burden a person with more than he can bear.’

Khaariji:‘Destroy the places of worship of the Yahood and Nasara.’

Umar bin Abdul Azeez:‘These are necessary places for those under my care.’

Khaariji:‘Advise us from the Quraan.’

Umar bin Abdul Azeez: “*fear the day when you will return to Allaah.”*[1]

Khaariji:‘Send us back to those who had sent us.’

Umar bin Abdul Azeez:‘When did I prevent you from leaving?’

Khaariji:‘What do you say about our brothers?’

Umar bin Abdul Azeez:‘I have not seen them nor have I heard them.’

Khaariji:‘Send us back upon gallant steeds.’

Umar bin Abdul Azeez:‘This cannot happen as it is the wealth of Allaah which I do not regard as permissible for you.’

Khaariji:‘We have no wealth or possessions.’

Umar bin Abdul Azeez:‘Then you are both travellers and your expenses are upon me.’[2]

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[1] Surah Baqarah: 281

[2] ‘Al-Khalifatul Aadil’

Hundred-and-first Story: A Debate with Two Khaarijis

Hadhrat Umar bin Abdul Azeez ؒ sent Muhammad bin Zubair with Oun bin Abdullaah bin Mas'ood to Shoudhab Khaariji and his supporters when they rebelled against the Khalifah.

Muhammad bin Zubair narrates that they handed over the letter of Hadhrat Umar bin Abdul Azeez ؒ and after reading it he sent two of his companions with them to Hadhrat Umar bin Abdul Azeez ؒ. One of them was from Banu Shaibaan and the other was an Abyssinian (whose name has been reported to be Aasim in 'Taareekh Ibn Atheer') and he was an excellent debater.

They all arrived before Hadhrat Umar bin Abdul Azeez ؒ, who was encamped in Khanaasarah. They entered the room in which he was sitting with his son, Abdul Malik, and the scribe, and Mazaahim.

Hadhrat Umar bin Abdul Azeez ؒ was informed of the arrival of the two Khaarijis. **He instructed them to be searched for any concealed weapons and then permitted them to enter.**

When they entered, they greeted Hadhrat Umar bin Abdul Azeez ؒ and sat. Hadhrat Umar bin Abdul Azeez ؒ said to them, "What has prompted you to rebel? What do you seek revenge for? What do you find fault with?"

The Abyssinian replied, "I take an oath by Allaah! We have no problem with you or your character and we are not rebelling against you because undoubtedly you have spread justice and equality. However there is a matter between us; if you fulfil what we say and accept it then we will be united but if you refuse and do not accept it then there is no path of reconciliation between us."

Hadhrat Umar bin Abdul Azeez ؒ instructed them to present their requests and he said, "We see that you oppose the practices of your predecessors and adopt a path other than the path they adopted. You then refer to their practices as oppressive and unjust

(i.e. the practices of the Banu Umayyaah Khulafaa before him). Thus, if you truly claim to be on the path of truth and that they were on falsehood then publicly absolve yourself from them and invoke the curse of Allaah upon them. This is the one matter that will either unite us or divide us.”

Hadhrat Umar bin Abdul Azeez رحمة الله عليه then spoke and first praised Allaah and sent Durood upon Rasulullaah ﷺ, “It seems to me that you people have not set out seeking worldly possessions and your objective is the Aakhirah but somewhere you have strayed from the path. I will now ask you a few things and I ask you in the name of Allaah to give me a true reply.”

They both replied that they would.

Hadhrat Umar bin Abdul Azeez رحمة الله عليه then asked, “What is your opinion about Hadhrat Abu Bakr رضي الله عنه and Hadhrat Umar رضي الله عنه? Are they not your pious predecessors? Are they not of those whom you testify will be in Jannat?”

Both acknowledged that this was true.

Hadhrat Umar bin Abdul Azeez رحمة الله عليه then continued, “You know full well that the Arabs abandoned Islaam after the demise of Rasulullaah ﷺ and Hadhrat Abu Bakr رضي الله عنه fought those who rebelled, spilled their blood, made their women and children slaves and confiscated their wealth.”

They acknowledged that this is exactly what happened.

Hadhrat Umar bin Abdul Azeez رحمة الله عليه then said, “You also know full well that when Hadhrat Umar رضي الله عنه became Khalifah he set free the prisoners who had been captured by Hadhrat Abu Bakr رضي الله عنه and returned them to their people.”

They both replied that this is exactly what happened.

Hadhrat Umar bin Abdul Azeez رحمة الله عليه asked, "Did Hadhrat Umar رضي الله عنه absolve himself from Hadhrat Abu Bakr رضي الله عنه and did he claim to be free from the actions of Hadhrat Abu Bakr رضي الله عنه?"

The Khaarijis replied, "No, he did not!"

Hadhrat Umar bin Abdul Azeez رحمة الله عليه asked, "Do you then absolve yourself from him?"

Again they replied that they do not.

Hadhrat Umar bin Abdul Azeez رحمة الله عليه then asked, "Tell me about the people of Narwaan, are they not your predecessors and do you not testify that they will attain salvation?"

The Khaarijis replied, "Why should we not?"

Hadhrat Umar bin Abdul Azeez رحمة الله عليه continued, "You know full well that the people of Kufah fought the people of Narwaan, you fought them yourselves and saved yourselves from their swords, you spilt their blood and took their wealth."

They both acknowledged that this is what happened.

Hadhrat Umar bin Abdul Azeez رحمة الله عليه continued, "You know full well that when the people of Basra joined Abdullaah bin Wahab Raasibi[1] and set out against the people and killed without remorse, such that they even murdered the Sahabi of Rasulullaah ﷺ, Hadhrat Abdullaah bin Khabbaab رضي الله عنه, his slave, and his pregnant wife, ripping open her womb."

"They then murdered the men, women and children of the tribe known as Banu Qathee'ah (merely because they accepted the

[1] Abdullaah bin Wahab Raasibi was from the Azd tribe and was among the Aimah of the Abaathiyah sect. He was a person having deep insight, eloquence, and at the same time brave. He fought alongside Hadhrat Ali رضي الله عنه during his Khilaafat but rebelled against him during the arbitration. They then gathered in Narwaanand and appointed him as their leader. He then spent the remainder of his life fighting against Hadhrat Ali رضي الله عنه and was killed in 38 A.H)

arbitration) in a most brutal manner such that they even threw their infant children into boiling water."

The Khaarijis replied that this is indeed what happened.

Hadhrat Umar bin Abdul Azeez رحمة الله عليه then asked, "Despite all of this did the people of Basra absolve themselves from the people of Kufah or did the people of Kufah absolve themselves from the people of Basra?"

The Khaarijis answered, "No they did not!"

Hadhrat Umar bin Abdul Azeez رحمة الله عليه added, "Did you absolve yourselves from them?"

"No we did not," came the reply.

Hadhrat Umar bin Abdul Azeez رحمة الله عليه then asked them to render their opinions and inform him whether Deen is one or two and they replied that Deen is indeed one.

He then asked them if it was possible for them to disobey him in any matter and they replied that it was not.

Hadhrat Umar bin Abdul Azeez رحمة الله عليه then stated, "Then how is it possible for you to claim that Hadhrat Abu Bakr رضي الله عنه and Hadhrat Umar رضي الله عنه were advisors to each other and beloved to each other and that both of them were correct when their decisions (in the matter mentioned previously) differed from each other?

Or why is it correct for the people of Basra to befriend the people of Kufah or the other way around when their approaches were different and in fact they opposed each other?

Then why is it correct for you to accept all of these people as your followers and voice your support for them when they committed such great atrocities such as murder, rebellion, and plunder?

Then you say that there is only one route for me and I have only one choice and that is I should invoke the curse of Allaah upon my own family and absolve myself from them.

If invoking the curse of Allaah upon the sinners was so imperative which is incumbent upon a person in all conditions then tell me how many times haveyou invoked the curse upon Fir’aun and Haamaan?”

They both replied, “I do not know when I cursed Fir'aun and Haamaan.”

Hadhrat Umar bin Abdul Azeez رحمة الله عليه remarked, “May you be destroyed! It is permissible for you not to curse Fir’aun and Haamaan but it is incumbent upon me to, in all conditions, curse my own family and absolve myself from them?

You are the most ignorant people! You intended something and erred in doing it and suffered because of your own error.

You accept that from those people which Rasulullaah ﷺ did not accept and you reject that which Rasulullaah ﷺ accepted.

That person finds peace with you who was fearful before Rasulullaah ﷺ and that person who was safe with Rasulullaah ﷺ is harmed when he comes to you.”

The Khaarijis replied, “This is not at all the case.”

Hadhrat Umar bin Abdul Azeez رحمة الله عليه answered, “You admitted this just a few moments ago. Are you not aware that Rasulullaah ﷺ was sent to those people who worshipped idols and Rasulullaah ﷺ instructed to discard the worship of idols and proclaim that there is none worthy of worship butAllaah and Muhammad ﷺ is His Rasul? Whoever answered this call, his blood was safe and he found sanctuary with Rasulullaah ﷺ and he was included among the Muslims whereas those who rejected this call were fought against.”

They acknowledged that this was true.

Hadhrat Umar bin Abdul Azeez رحمة الله عليه then said, "Are you not absolving yourself from these very people today who discarded idol worship and testified that there is none worthy of worship but Allaah and Muhammad ﷺ is His Rasul, cursing them and killing them, declaring their blood permissible to spill? On the contrary you people join forces with those who oppose all of this (i.e. Islaam) entirely, who are from the Yahood and Nasara. You regard spilling their blood to be forbidden and they are given sanctuary when they seek it from you. Is this not all true?"

Hearing the strong and sound argument of Hadhrat Umar bin Abdul Azeez رحمة الله عليه, the Abyssinian said, "I have never heard an indisputable and clearer argument that is closer to the truth than yours. I bear witness that you are on the truth and I absolve myself from every person that opposes you."

Hadhrat Umar bin Abdul Azeez رحمة الله عليه then asked Shaybaani, "What do you think?"

He replied, "You have presented an excellent argument and explained it in a enlightening manner but I will not ascribe to the Muslims (Khawaarij) that which I do not know. Therefore I will discuss the matter with them first, perhaps they have proof for their stance which I am not aware of."

Hadhrat Umar bin Abdul Azeez رحمة الله عليه replied, "Very Well! You know better about yourself."

The Abyssinian stayed with Hadhrat Umar bin Abdul Azeez رحمة الله عليه for fifteen nights after which he passed away (on the truth) whereas Shaybaani returned to the Khawaarij and later died amongst them.[1]

[1] 'Seerat Al-Khalifatul Aadil'

Hundred-and-second Story: When one Group will become Fuel for Jahannam

Abdus Salaam, the freed slave of Maslamah bin Abdul Malik, narrates that one day Hadhrat Umar bin Abdul Azeez رحمة الله عليه was sitting when all of a sudden he started crying.

His wife, Faatimah, also started crying and then the entire household started to cry. No one knew why they were crying.

Finally, when they stopped, Faatimah asked Hadhrat Umar bin Abdul Azeez رحمة الله عليه, "Ameerul Mu'mineen! May my parents be sacrificed for you! Why were you crying?"

Hadhrat Umar bin Abdul Azeez رحمة الله عليه replied, "O Fatimah! I thought of when everyone will gather for reckoning before Allaah Ta'ala and one group will enter Jannat and another will become fuel for Jahannam."

Hadhrat Umar bin Abdul Azeez رحمة الله عليه then let out a loud shout and fell unconscious.[1]

[1] 'Seerat Ibn Jouziyah'

Hundred-and-third Story: Weeping the Entire Night

A slave of Hadhrat Umar bin Abdul Azeez رحمة الله عليه narrates that Hadhrat Umar bin Abdul Azeez رحمة الله عليه once woke and wept the entire night, breaking his sleep.

He relates that he would spend the night in the same room with Hadhrat Umar bin Abdul Azeez رحمة الله عليه and at times would find it difficult to sleep on account of his weeping as he would weep practically every night.

One night he wept the entire night as usual and as dawn approached, Hadhrat Umar bin Abdul Azeez رحمة الله عليه called him and said, “O my son! There is no success in people listening to you and obeying you, success is only in recognising your Rabb and obeying your Rabb. O son! Do not allow any person to enter today until it is morning and the sun has risen completely as I fear that people will become aware of my condition.”

The slave replied, “O Ameerul Mu’mineen! May my parents be sacrificed for you! Today I saw you weeping more than usual, even though I have seen you weep on many occasions.”

On hearing the question of the slave, tears began to swell in the eyes of Hadhrat Umar bin Abdul Azeez رحمة الله عليه and he began to tremble and after a little while said, “O son! I take an oath by Allaah! I was thinking of when I will stand before Allaah Ta’ala and have to account for my deeds.”

Hadhrat Umar bin Abdul Azeez رحمة الله عليه then fainted and remained unconscious until the sun had risen. The slave reports that after that day he never again saw Hadhrat Umar bin Abdul Azeez رحمة الله عليه smiling until his soul left his body.

Hundred-and-fourth Story: Glad Tidings of Jannat

Abu Haazim Khanasari Asadi reports that he went to Damascus during the Khilaafat of Hadhrat Umar bin Abdul Azeez رحمۃ اللہ علیہ and it was a Friday. People were on their way to the Masjid to perform the Jumu'ah Salaah and he thought to himself that if he goes to the Ameerul Mu'mineen now then he will miss Salaah so he will perform his Salaah first. He then went to the Masjid, tied his camel, and entered the Masjid.

Hadhrat Umar bin Abdul Azeez رحمۃ اللہ علیہ was delivering the Khutbah and as soon as he saw Abu Haazim he recognised him and called, "O Abu Haazim! Come to me."

When people saw that the Ameerul Mu'mineen was addressing him, they cleared a path for him and he stepped forward and sat next to the Mimbar.

After the Khutbah and Salaah was complete, Hadhrat Umar bin Abdul Azeez رحمۃ اللہ علیہ asked him when he had arrived in the city.

Abu Haazim replied, "I arrived just now and my camel is tied outside the Masjid – are you really Umar bin Abdul Azeez رحمۃ اللہ علیہ?"

"Indeed I am Umar bin Abdul Azeez رحمۃ اللہ علیہ." he replied.

Abu Haazim added, "I take an oath by Allaah! When you were the Ameer of Khanasarah appointed by Abdul Malik, your face was bright and filled with colour, the signs of luxury evident upon it. Your clothes were of the finest quality, your horse of the best breed and your food the most exquisite. O Ameerul Mu'mineen! What has left you in the condition that I now see you in?"

Hadhrat Umar bin Abdul Azeez رحمۃ اللہ علیہ said, "I ask you take an oath by Allaah, did you not relate that Hadeeth to me in Khanasarah?"

Abu Haazim replied, “Why not! I heard Hadhrat Abu Hurairah say that Rasulullaah ﷺ said, ‘There is a pit before you.’”

As soon as Hadhrat Umar bin Abdul Azeez رحمة الله عليه heard this he began crying loudly and then after a little while began laughing until his teeth could be seen.

People began whispering amongst each other but Abu Haazim said, “Be silent and sit still! Ameerul Mu’mineen has experienced something out of the ordinary.”

Hadhrat Umar bin Abdul Azeez رحمة الله عليه then fainted.

Abu Haazim reports that when Hadhrat Umar bin Abdul Azeez رحمة الله عليه regained consciousness, people were eager to hear what he had to say.

Abu Haazim said, “Ameerul Mu’mineen! We have seen you acting in a most peculiar manner.”

Hadhrat Umar bin Abdul Azeez رحمة الله عليه asked, “Did you see me in this condition?”

They all replied that they did.

He explained, **“While I was sitting before you, I was between consciousness and unconsciousness and in this state I saw that Qiyaamah was upon us** and the entire creation was standing before Allaah Ta’ala. The Ummat of Muhammad ﷺ occupied eighty rows while the other Ummats all occupied forty rows.

The books of deeds were then distributed and an angel called out, “Where is Abdullaah bin Abu Quhafah **(Hadhrat Abu Bakr رضي الله عنه)?”**

I then saw an elderly person, **who had applied Mehndi (Henna) in his beard,** step forward and the angels assisted him and brought him before Allaah Ta’ala. His reckoning was quick and he was ordered to enter Jannat from the right.

An angel then announced, **“Where is Umar bin Khattaab?”**

A tall elderly man, **who also had Mehndi (Henna) in his beard,** stepped forward and the angels assisted him and brought him before Allaah Ta'ala. His reckoning was also quick and he too was ordered to enter Jannat from the right.

An angel then called out, **"Where is Uthmaan bin Affaan?"**

An elderly man **with a red beard stepped forward** and the angels assisted him and brought him before Allaah Ta'ala. His reckoning was also quick and he was ordered to enter Jannat from the right.

An angel then called out, **"Where is Ali bin Abi Taalib?"**

A handsome man stepped forward, whose hair was white and ankles thin, the angels assisted him and brought him before Allaah Ta'ala. His reckoning was also quick and he was ordered to enter Jannat from the right.

Hadhrat Umar bin Abdul Azeez رحمة الله عليه then said, "When I saw that the time of my reckoning was close, I became anxious and worried as I did not know what was going to happen to the person who would be called after Hadhrat Ali رضي الله عنه.

An angel then called out, **"Where is Umar bin Abdul Azeez?"**

I stood with my legs trembling and stepped forward but fell on my face. I tried to stand but again fell on my face. I tried for the third time and again I fell on my face. Two angels then stepped forward and brought me before Allaah Ta'ala. Allaah Ta'ala questioned me about Naqeeyah, Qithmeer and Fateel, and every decision that I made until I thought that I was doomed. My Rabb then favoured me and showered His mercy upon me and ordered me to enter Jannat from the right.

As two angels led me to my home, I saw something dead lying in the road. I asked the angels what it was and they instructed me to ask it myself.

I went up to it and it asked me, "Who are you?"

I replied that I was Umar bin Abdul Azeez and it asked, "What treatment has Allaah Ta'ala shown you and what has become of your companions?"

I replied that Allaah Ta'ala had instructed all four of them to enter Jannat from the right and I was unsure what would happen to the one who would come after them.

It asked, "Then what did Allaah decree for you?"

I replied that Allaah Ta'ala had favoured me and showered His mercy upon me and also ordered me to enter Jannat from the right.

I then asked it, "Who are you?" and it replied, "I am Hajjaaj bin Yusuf Thaqafi."

I asked, "And what did Allaah Ta'ala decree about you?"

Hajjaaj replied, "Allaah Ta'ala has given a harsh and severe ruling with regards to me, I am killed again and again for every life that I had taken and now I am waiting for the decision of Allaah; whether I will be taken to Jahannam or allowed to enter Jannat."

Abu Haazim relates, "After hearing the dream of Hadhrat Umar bin Abdul Azeez رحمة الله عليه I was certain that Allaah Ta'ala will never let any person from the Ummat of Muhammad صلى الله عليه وسلم who believes in Tauheed to reside in Jahannam forever.[1]

[1] 'Seerat Ibn Jouziyah'

Hundred-and-fifth Story: The Glad Tidings of Hadhrat Khidr

One night Hadhrat Umar bin Abdul Azeez رحمة الله عليه mounted his horse and set out alone. Mazaahim quickly followed as Hadhrat Umar bin Abdul Azeez رحمة الله عليه rode ahead.

All of a sudden Mazaahim saw a man place his hands on the shoulders of Hadhrat Umar bin Abdul Azeez رحمة الله عليه.

Mazaahim thought to himself, “He looks very strange and odd, I wonder who he is?”

With this in mind Mazaahim hurried to join Hadhrat Umar bin Abdul Azeez رحمة الله عليه but when he reached him he found that Hadhrat Umar bin Abdul Azeez رحمة الله عليه was all-alone.

He asked Hadhrat Umar bin Abdul Azeez رحمة الله عليه, “I just saw someone next to you with his hands on your shoulders, and I thought to myself that he is not any ordinary person, so who can he be? Now when I come to you, he is no where to be found.”

Hadhrat Umar bin Abdul Azeez رحمة الله عليه asked, “Did you truly see him?”

Mazaahim replied that he had most definitely seen him.

Hadhrat **Umar bin Abdul Azeez رحمة الله عليه answered, “Then I regard you as a most pious and virtuous person. O Mazaahim! He was Hadhrat Khidr رضی اللہ عنہ. He gave me the glad tidings of Khilaafat and that I will be assisted in fulfilling it.”[1]**

[1] ‘Al-Khalifatul Aadil’

Hundred-and-sixth Story: The Secret to the Eminence of Hadhrat Umar bin Abdul Azeez رحمة الله عليه

After Hadhrat Umar bin Abdul Azeez رحمة الله عليه passed away, **Ulama and Fuqahaa from far and wide came to offer their condolences to his Faatimah binte Abdul Malik.**

They asked her about his Ibaadat and she said,“I take an oath by Allaah! He did not carry out more worship; perform more Salaah or fast more than any other Muslim. **However there is one matter in which he surpassed all others and that was that I had never seen any person who feared Allaah Ta’ala more than him.** He would remember Allaah while lying on his bed and would begin trembling with the fear of Allaah like a bird flapping its wings after it has fallen into water. His condition would remain like this until we would be certain that in the morning people would discover that their Khalifah had passed away.”

“Verily, the most honoured of you in Allaah’s sight is the one with the most Taqwa (piety, purity, righteousness).”(Surah Hujuraat: 13)

Hundred-and-seventh Story: The Qualities of a Just Leader

When Hadhrat Umar bin Abdul Azeez رحمۃ اللہ علیہ was given the responsibility of Khilaafat, he wrote to Hadhrat Hasan Basri رحمۃ اللہ علیہ asking the Saint to inform him of the qualities of a Just Leader which a governor or Khalifah could adopt.

Hadhrat Hasan Basri رحمۃ اللہ علیہ replied,

"Ameerul Mu'mineen! Know this much: a Just Leader is one whom Allaah Ta'ala uses to straighten all those who are inclined to deviation, to set right every oppressor, to reform all evil, to support the weak, to bring justice for the oppressed, and to bring comfort for the depressed and the worried.

O Ameerul Mu'mineen! A Just Ruler is like that shepherd who is kind and tolerant to his flock, searches for the greenest pastures for them to graze, saves them from consuming that which can harm them, protects them from wild animals and saves them from all harm.

O Ameerul Mu'mineen! A Just Leader is like that caring father who shows kindness to his children, works for them and labours for them in their childhood, educates them, earning for their sake his entire life, and leaves behind for them a treasure after he passes away.

O Ameerul Mu'mineen! A Just Leader is like that gentle mother who carried her children in her womb with great difficulty and gave birth to them with great difficulty, when raising them she stays awake when they are awake, and only finds solace when they find solace. She feeds her child at times and at times stops her child from eating. She is pleased with the comfort of her child and becomes anxious when her child is ill.

O Ameerul Mu'mineen! The Khalifah is like one who tends to orphans, like the trustee of the wealth of the poor, like one who raises young children and like the one who takes the expenses of

the elderly upon himself. The position of the Khalifah is like the position of the heart between the ribs, all the limbs remain healthy as long as the heart is fine and all the limbs suffer if the heart is ill. A Just Imaam fulfils the rights of Allaah and the rights of man, he listens to the word of Allaah and relates it to others. His gaze is only on Allaahand he turns the attention of others towards Allaah. He is obedient to Allaah and brings others towards the obedience of Allaah.

O Ameerul Mu'mineen! Do not become with regards to that which Allaah Ta'ala has given you authority over, like that slave whose master thought him to be trustworthy and left his wealth in his care but he destroyed it all causing his family to become needy and him to become penniless.

O Ameerul Mu'mineen! Understand well that Allaah Ta'ala has ordained punishments to deter people from evil and immorality so why should Allaah Ta'ala not punish the leader who himself begins to perpetrate these vices?Allaah Ta'ala has revealed the punishment for murder in order to preserve life so what will be the state if those very people are killed for whom this law was revealed?"

"O Ameerul Mu'mineen! In order to save yourself from misfortune after death, remember death often. O Ameerul Mu'mineen! There is another home for you besides the home you reside in now, wherein you will reside for a long time. You will be placed in a pit and separated from your family and friends, therefore prepare such provisions from now that will assist you in that Hour when you will be separated from everyone. Your parents, wife, and children will be to no avail at that time.

O Ameerul Mu'mineen! Remember that Hour when mankind will rise from their graves and what was concealed in the heart will be revealed and the Book of Deeds, in which every major and minor sin has been recorded, will be given to man.

O Ameerul Mu'mineen! Before your hopes are crushed and death comes upon you, show kindness and do not act against the Shari'ah (in an oppressive manner) when dealing with your

subjects. Do not give authority to the strong over the weak as they will not give any regard to their honour or their rights and the sin of it will rest upon your shoulders. You will then have to carry the weight of others' sins in addition to your own. Do not be fooled by that which gives one a contented life as harm for you lies therein."

"Do not be fooled by those people who are relishing in this worldly life. Do not destroy the pleasures of the Aakhirah by looking at your strength now, rather look at the strength you will have when you are in the throes of death and when you will stand before Allaah Ta'ala, the Angels, the Ambiyaa (A.S), and when you will have to bow your head in Shame before the Eternal, Ever-Living."

"O Ameerul Mu'mineen! Even though I have not attained the level of the learned and wise such that I can advise you but even before this I have never stopped being your well-wisher, therefore consider this letter as a remedy given to a friend from one who will not hesitate to give him a bitter tasting medication as the key to his good health lies within it.

O Ameerul Mu'mineen! May the peace of Allaah descend upon you and may his mercy rains down upon you."

Bibliography

	Name of Book	Author
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2	Al-Bidaayah Wan Nihaayah	Imaam Ibn Katheer
3	Tabqaat Ibn Sa'ad	Imaam Abu Abdullaah Muhammed bin Sa'ad
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5	Seerat Umar bin Abdul Azeez	Imaam Ibn Jouzi
6	Sayyidina Umar bin Abdul Azeez	Al-Hakeem Mahmood Thafar

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May Allaah be with him
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About the Book

When one examines the pages of history, the reality dawns that men of such calibre have lived who leave one envious. Even their enemies acknowledged their great virtue and merit.

Amongst these legendary stalwarts of Islaam is the fifth rightful Khalifah, "Umar the Second", "the Fair and Just", Hadhrat Umar bin Abdul Azeez رحمة الله عليه.

The book before you contains over a hundred stories from the blessed life of this inspirational personality, Hadhrat Umar bin Abdul Azeez رحمة الله عليه, that will refresh one's Imaan and inspire one to adopt a new path in life.

In addition to comprehensive and articulate speech, Allaah Ta'ala had blessed him with numerous meritorious qualities. He was

humble and tolerant but at the same time resolute and firm against all forms of oppression and brutality. He was ever-fearful of Allaah Ta'ala and as a result fear of enemies and oppressive people found no place in his heart. His frank and forthright manner in expressing the truth was among his outstanding traits, while at the same time he was amongst those who called towards the path of Allaah with wisdom and tact. While he was gentle and caring towards the weak, poor, widows and orphans, he was harsh and severe upon those who was an obstacle in establishing the truth and upon the enemies of Islaam. He could withstand any difficulty that afflicted him and his family without shedding even a tear but when those under him were in some form of difficulty, he would be beside himself with worry. Speaking the truth was as easy for him as abstaining from falsehood.

A wealthy person can learn from the generosity of Hadhrat Umar bin Abdul Azeez رحمة الله عليه; how he assisted the poor, destitute, widows, and orphans all for the pleasure of Allaah.

A scholar can learn how to fulfil the needs of the hour and thereby confirm his place in the Aakhirah.

A poor person, or even one in difficulty, can learn from the patience and forbearance of Hadhrat Umar bin Abdul Azeez رحمة الله عليه and earn his place in Jannat.

A husband and father can learn from his exemplary life and manners on how to treat his wife and children, in aspects of expenditure as well as upbringing.